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HEIR TO THE KINGDOM

A child is baptized into the Church

36, No. 42

JULY 21, 1954

10 CENTS

STUCK

LAST SUMMER AS I WAS WALKING from one class to another during a synodical church summer school—being held on the grounds of a large resort—I passed a cottage named "DUNMOVIN."

I saw the shingle before I saw the man of the house who was parked on the front porch. He appeared to be a man who had celebrated no less than eighty birthdays.

Every time I passed "DUNMOVIN" cottage during the week, the occupant was very busy. Most of the time he was reading. One day he was engrossed in Herbert Philbrick's *I Led Three Lives.*

I THOUGHT TO MYSELF on that passer-by trip, "That elderly gentleman may be 'dunmovin,' but he isn't 'dunlivin.'"

Maybe the trouble with too many church people is that they're really "dunlivin" before they're "dunmovin."

—LESLIE CONRAD, JR.

The LUTHERAN News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Germans cross the line

Reds in the German East Zone kept their promise to the church. They let 10,000 Protestants come through the Iron Curtain for a five-day church rally (July 7-11) in Leipzig.

Most of the Communist propaganda posters which usually decorate the city had been politely removed. This was according to the agreement that politics would be kept out of the church gathering. Occasionally a loudspeaker blared a slogan echoing a persistent Red theme —"Every Christian a fighter for peace." That means: Don't rearm West Germany. Don't co-operate with West European and American war-mongers.

Grievances against the Red government in East Germany were shouted from the crowds at meetings where Communist officials tried to defend their policies. One woman climbed up on the rostrum to say she had been forced to falsify the returns on a Red-sponsored vote on the European Defense Treaty last month. "I ask you to see to it that in future elections Christians are not asked to go through such a torment of conscience," she pleaded.

Some hecklers in the crowds demanded that jamming of West German radio programs should cease, and that West German newspapers be allowed in the East Zone.

Germans are holding together

Purpose of the huge church meeting —the sixth annual summertime rally arranged by Protestant laymen in Germany since 1948—was to strengthen Christian unity in a country torn apart politically. "We have committed ourselves to God alone," said Reinold von Thadden-Trieglaff. Political conferences have failed to knit together the broken segments of the nation, but "this obliges us," he said, to "discover even greater possibilities of strengthening the community of believers across the border."

Capitalism and communism criticized

Christians can't be expected to give uncritical loyalty either to capitalism or communism, Germans at the Leipzig rally were told by Klaus von Bismarck, who has lived in West Germany since his East Prussian properties were confiscated by Communists.

"Christians must free themselves from the thought that the capitalist system of property deserves a halo," he said. West Germans, "dazzled by chromium, neon lights, and growing wealth," are in danger of seeing "nothing beyond the improvement of our private living standards," he said.

East Germans are told that "new, freer men can be created solely through a system of collective ownership," said Herr von Bismarck. Their danger is to be "unable to see anything beyond the fact that you are subjected—dreary and grey—to a quota of collective work and to one political creed."

The church is an ideological "third force" uncommitted either to capitalism or communism, he said.

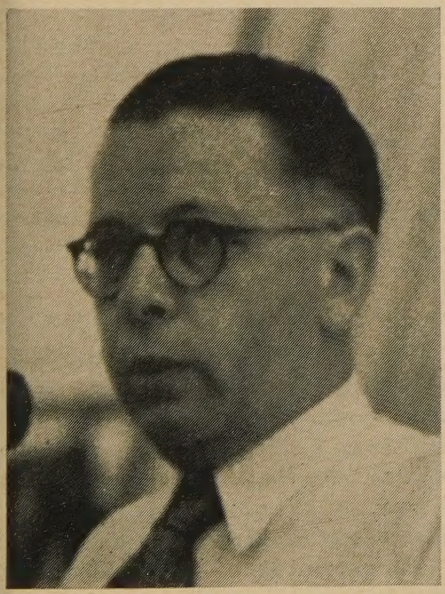
Leaders get together

Among 500,000 brought together for the Leipzig *Kirchentag* were top leaders in church and state from both sides of the Iron Curtain. Presidents of the East Zone parliament (Johannes Dieckman) and West Zone parliament (Hermann Ehlers) were there.

Bishop Hanns Lilje of Hannover (West Germany) conducted the opening service in the public square across from Leipzig's city hall where 75,000 assembled. Bishop Gottfried Noth of the Church of Saxony (East Germany) was the preacher.

A sprinkling of church representatives of 27 nations were permitted to come to Leipzig, among them several from the United Lutheran Church in America who are in Europe this summer. The ULC had accredited three: Sister Anna Ebert of the Philadelphia Motherhouse, the Rev. Theodore A. Hartig of the Lutheran World Service staff in Munich, and Reuben Baetz, LWF resettlement director at Geneva.

There was emphatic applause when the U.S. delegates were introduced.



DR. GUSTAV HEINEMANN
"Missing many opportunities"

Return from Moscow

Six German Protestants had gone to Moscow by invitation of Patriarch Alexei of the Russian Orthodox Church. They came home in time to attend the *Kirchentag* in Leipzig this month.

Dr. Gustav Heinemann, leader of the group, said they talked with Soviet officials about permitting co-operation of the Russian Orthodox Church in the World Council of Churches. "The Soviet leaders showed great interest in the matter," he reported, "but there are many obstacles to be overcome before it can become a possibility."

Dr. Heinemann, who wants Germans to be neutral toward both East and West, said "the trip clearly showed us that the West German Republic will be missing many opportunities if it continues to attempt solving Germany's problems by dealing solely with the western powers."

Three Baptist church officials from England came home this month from a 10-day trip in Russia. Baptists in Russia had assured them, they said, that "there is now complete freedom of worship in Soviet territories, and that all religious communities enjoy equal rights and opportunities." There are 5,000 Baptist congregations in Russia, with more than 512,000 members, they reported.

Russian Lutherans were merged with Baptists in an All-Soviet Council of Evangelical Christians in 1945.

Relief total exceeds 100 million pounds

Two ships sailed from American ports in July with food for Germans and clothing for Arab refugees in Jordan. There had been scores of other shipments made this year by Lutheran World Relief, an agency of the National Lutheran Council. But these were two worth special attention.

The tonnage aboard the ships sailing in July brought to over 100 million pounds the total of relief goods Lutherans have shipped overseas since World War II. Value of the goods—which has been

distributed in 26 countries—is $35 million. To ragged and hungry refugees, the gifts were of greater value than can be measured in dollars.

Shipments began early in 1946, as soon as the U.S. government permitted Americans to send gifts to starving Germans. Lutheran World Relief had been organized Oct. 24, 1945. A warehouse for packing used clothing was secured in Easton, Pa., and collection of clothing among the congregations began.

In eight and a half years, 75 per cent of the clothing, shoes, food, and medicine went to Germany. Shipments to Germany in the last two years went largely to the East Zone or to individuals who have fled into West Germany from the East Zone.

Jordan, where there are 800,000 Arab refugees, has been second to Germany in receiving Lutheran gifts. Third has been Austria, with Korea, Japan, Yugoslavia next.

U.S. government helps

From overloaded warehouses the U.S. government contributed butter, cheese, and powdered milk valued at $2,213,087 which American Lutherans have shipped overseas. This amounted to two-fifths of the 100-million-pound total handled by Lutheran World Relief.

A new U.S. law enacted June 30 will continue the liberal contribution of government surplus supplies. Government funds pay for transporting the food to ocean ports, as well as for shipment overseas. In 1953 the U.S. government provided $299,946 to reimburse Lutheran World Relief for ocean freight costs. Lutherans received $26,909 in 1953 from the United Nations to cover ocean freight costs, principally on clothing shipments to Palestine.

Church agencies have experienced people and a well-established organization to handle the food gifts swiftly and inexpensively.

FIRST REFUGEE SAILS

First European sponsored by Church World Service to emigrate to the U.S. under 1953 refugee law is Mrs. Abram Ceva, a Yugoslav living in Italy. Roland Elliott of CWF helped clear her sailing papers in Rome and arrange passage

World Council officials surprised

No Roman Catholic from New York, California, or anywhere else could attend the Evanston assembly of the World Council of Churches unless he had permission from the Roman Catholic archbishop of Chicago, Cardinal Stritch. Evanston is in the Chicago archdiocese.

This month the cardinal ruled flatly that no Roman Catholics can attend such an assembly.

World Council officials had invited a few Roman Catholics to be present as "unofficial observers" when the council was created in 1948. A Netherlands archbishop, Cardinal de Jong, refused per-

mission. But in 1949 the Vatican softened a bit, saying that "mixed gatherings are not forbidden outright, but they are not to be held without the previous sanction of the competent ecclesiastical authority." In 1952 a small group of Roman Catholic observers were permitted to attend the World Council's Faith and Order Conference in Sweden.

"It is surprising," said Dr. W. A. Visser 't Hooft, the World Council's general secretary, that Cardinal Stritch's letter "does not refer to the official instruction issued by the Vatican on Dec. 20, 1949, which . . . left the door open for certain conversations between Roman Catholics and non-Roman Catholics and even for participation of individual Roman Catholics in ecumenical gatherings, if the necessary ecclesiastical authorization had been given."

The American Roman Catholic hierarchy was responsible for the decision not to permit even a token participation in the Evanston assembly, a French Catholic publication reported. In France and Germany there are leading Roman Catholics who are eager for closer relations with Protestant churches.

Cardinal explains

This month Cardinal Stritch distributed a 15-page letter throughout the Chicago archdiocese explaining why he will not permit Catholics to attend the assembly. "There are men outside the Church . . . " he explained, who "talk about setting up and establishing a Christian unity . . . They gather in international organizations, they hold congresses, conventions, and assemblies. Wide publicity attends their meetings and assemblies . . .

"Quite naturally the question arises in your minds, what should be the opinion of a Catholic, what his attitude with regard to these organizations and their activities? The answer of the Church to this question is: The Catholic Church does not take part in these organizations or in their assemblies or conferences.

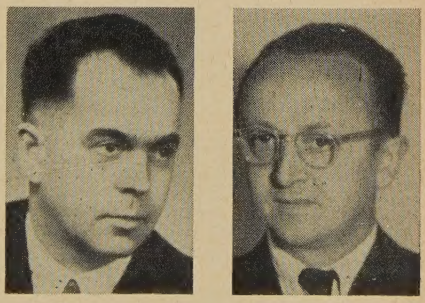
"She does not enter into any organization in which the delegates of many sects sit down in council or conference as equals to discuss the nature of the Church of Christ or the nature of her unity."

To let Roman Catholics share with others in a "search" for Christian unity, said the cardinal, would be a denial that the Roman Catholic Church is the one true church. "She is now, as she has always been, the one and only Spouse of Christ, the one and only Mystical Body of Christ, the one and only Church of Christ," said the cardinal.

Lutherans unite in new mission

Something new in Lutheran foreign missions had developed since World War II. In the old days Lutherans of each country worked independently on foreign fields. Now they are uniting in new projects in which Lutherans of Europe, Asia, and America share.

Three German missionaries with long



GERMANS GOING TO MALAYA
Hermann Hofmeister, Wilhelm Weichum

experience in China have been called for service in the Malaya mission opened last year by the United Lutheran Church in America. Dr. Earl S. Erb of the ULC Board of Foreign Missions reported this

month that Hermann Hofmeister, Wilhelm Weichum (*see photos*) and Friedrich Schmitt will go to Malaya to work among Hakkas (Chinese). Each man had about 15 years' experience in China.

Tamil Lutherans from India had begun the work in Malaya. There are now six ULCA missionaries on the field. Five Chinese Lutherans from Hong Kong have joined the staff. The three Germans will probably be assigned to the villages of Ipoh and Grikvalley where Lutherans plan to begin work.

More than 500 new villages have been created in Malaya in three years by resettling 6 million jungle people who were frequently attacked by Communist guerrilla forces. Dr. Paul P. Anspach, who directs the Lutheran work for the ULCA board, reports that work should begin soon in four additional villages, Bukit Merah, Jelapang, Pushing, and Tronau.

"Luther" film begins new career

"Martin Luther" had grossed $2 million at box offices in North American motion picture theaters through June 30. But the film was still young, with a great future before it.

Through July 31 it was still in its "prerelease" days, although 10 million people had seen it in 3,000 American theaters. It has shown at above-average prices, usually in first-run movie houses. Later this year it will be released at lower prices.

Twentieth-Century Fox, one of Hollywood's largest motion picture companies, signed a contract this month for showing the film in 38 countries and territories, including most of Central and South America, the Middle East, and some European countries. The Louis de Rochemont organization has completed plans for northern Europe, Austria, Yugoslavia, and Ethiopia. By the end of the year the film will appear in 52 countries.

A Spanish-subtitle version of the film will be used in Latin American presentations. First showing in this form was scheduled this week at a Latin American conference of Lutherans near Rio de Janeiro.

The $450,000 which Lutheran groups in the U.S. invested in making the picture (including $135,000 from the ULC stewardship department) had been repaid in full this month. Further earnings from the picture will probably be invested in making more movies.

On July 1 Robert Lee of the Evangelical Lutheran Church became the full-time executive secretary of Lutheran Church Productions, a corporation created to sponsor the Luther film. Dr. Henry Endress of the United Lutheran Church held this position part-time during the making of the Luther picture.

Bainton defends "Luther"

Roman Catholics had been violent in attacking the Luther picture as "unhistorical" and "unfair." This month an answer by a famous church historian was published in a 22-page booklet, of which 500,000 copies were ready for wide distribution.

Dr. Roland Bainton, professor at Yale, is author of a Luther biography *Here I Stand* (which will soon appear in a paperback edition for newsstand sale). The makers of the Luther picture were successful in being "fair and accurate," Dr. Bainton testifies. "It is my belief that *Martin Luther* is true to the facts of history and fair to the Roman Catholic Church."

The film's portrait of Pope Leo X is not flattering to the Roman Catholic Church, Dr. Bainton agrees, but the film does not center "on the worst that might have been told." There were other popes

much worse than Leo X (Sixtus IV, Alexander VI, Julius II), "nor is the worst told about Leo" who "squandered the time due to his high office in gambling and the chase." The film says nothing about "a plot among the cardinals to poison Leo," Dr. Bainton points out.

"Right to work" upheld in Louisiana

A Roman Catholic archbishop made a strong effort to persuade the Louisiana legislature not to pass a bill outlawing the "union shop." His efforts failed. Archbishop Joseph F. Rummel of New Orleans was criticized by Roman Catholic business leaders when he said the open-shop legislation (called the "right to work" bill) was "reactionary legislation that will violate principles of social justice."

Similar legislation has been enacted in 17 states in addition to Louisiana. The Catholic Committee of the South came to the support of Archbishop Rummel in condemning the Louisiana legislation.

In St. Peter, Minnesota, a Roman Catholic priest, the Rev. Albert P. Blatz, is president of the municipal employees' union, an AFL local. He is chaplain of a state hospital for the criminally insane.

"After all, there are no principles of labor unionism that violate the principles of a priest," said Father Blatz.

And so forth

Christians ought to get into trouble, Dr. Charles T. Leber assured a Presbyterian youth assembly this month. "When you challenge the status quo, you are bound to get in trouble. How can any church, living in the midst of corruption, racial segregation, and economic injustice, keep out of trouble?"

Chinese and Indo-Chinese Communists at the Geneva conference last month received gift Bibles from the Swiss Bible Society. Politely they sent letters of thanks for "a very interesting gift."

WARNING TO MOTORISTS

A biblical phrase was adapted to urge road safety in Canton, Massachusetts

THE QUESTION OF RED CHINA in the United Nations, which is causing Senator Knowland such distress, has long been discussed at the United Nations itself. Every year the representatives of Nationalist China speak with less and less authority. Their voice is no longer a political force, and some adjustment must be made in the situation.

As far the United Nations is concerned, the question is not merely one of admitting Communist China as a new member state. If this were the only possibility, it would be handled by the Security Council, and the United States could settle the question by exercise of the veto. The immediate question is one not of membership—because China is a charter member—but of credentials.

Each year both the Nationalists and the Red government have submitted a list of delegates to the General Assembly. Until now, the Nationalists have been accepted—over inevitable protests of the Soviet Union. What troubles the United States is that when the credentials committee meets in September it may recommend a change in Chinese representation. Even if this does not happen, the matter can be brought up on the assembly floor in connection with the committee report. If this is done, there is strong indication that the delegates of Communist China may receive the necessary majority to seat them rather than the Nationalists.

Hope for Chinese independence

THE UNITED STATES can argue justifiably that the People's Government of China has been declared an aggressor and, on moral grounds, is unacceptable to the United Nations. However, if there is any reasonable settlement in Indo-China, it will be difficult to sustain this position. As one country in a world community, the U.S. must—without compromising moral principles—view the situation realistically.

At the recent talks in Geneva, Communist China demonstrated what has long been hoped for, a growing independence of Russia. If a policy of cutting China off from the West is continued or enlarged, Red China will fall back on the friendly support of the Soviet Union.

With the opinion of the rest of the world shifting more and more toward recognizing a free and open China on the Asian mainland, the United States is soon going to stand alone in its position. Our high tariff barriers may force other countries to seek trade with the Chinese Peoples' Republic and the Soviet Union and we may face economic disaster.

If as a result of recognition of China the U.S. should drop out of the United Nations, we would be the only losers. The organization, or a similar one, would still go on, with Russia and China on the inside. It would be the U.S. against the world.

Formosa problem

ONE ISSUE THAT MUST be resolved in any recognition is Formosa. It is reported that the Chiang government is as dishonest and graft-ridden as it was on the mainland, but the territory should have a positive political status and the United States could well fight for this.

As regards New China, the Peoples Republic, United States policy cannot be based on either sentimentality or the abstract of pure morality. It must be decided in the light of two essential factors in a nation's survival—concerted world opinion and economic self-interest.

—ELLEN-JARDEN NOLDE

Washington

SHIFT IN FOREIGN POLICY

THE HOUR OF "agonizing reappraisal" is here. The failure of the Geneva Conference to produce concrete results, the key role played there by Red China, and the evidence of a growing rift between the U.S. and its allies, sent American diplomats into a huddle to size up the developing situation. They may come out of the huddle with some new signals.

France and Germany

EMERGENCE OF West Germany and the slipping status of France as a world power makes a shift of alignment almost inevitable. Growing economic strength of Germany, its military potential, and its urge to gain a place of self-respecting equality among the Western nations, is in contrast to the political instability of France, its failure to ratify the European Defense Community, and its military reverses in Indo-China.

Germans are becoming restive at remaining a second-class nation because of France's indecision. Undercurrents are beginning to appear in Germany hinting that an orientation toward Russia might bring more tangible results. Time is running out if West Germany is to be integrated into the democratic pattern of western Europe.

Winston Churchill's visit to Washington showed that the wartime leader was becoming concerned about this problem. Significantly, France was not invited to join in the talks. As an outgrowth of the conference, the U.S. and Britain began working on plans to turn their zones in West Germany back to the Germans if France does not ratify the EDC. This would give independence to most of West Germany, including power to raise a national army for defense, and would leave the French position untenable.

SIR WINSTON DID NOT succeed in finding common ground with Eisenhower and Dulles in Asiatic policy. Despite soothing communiques, a growing difference in philosophy was apparent. Both sides agreed that "peaceful co-existence" is necessary if war is to be avoided. But Churchill leaned toward soft talk, feeling that the Russians might be persuaded to be reasonable. The Americans favored tough-minded action, on the grounds that strength is the only language the Communists understand.

Red China

THE MOST OBVIOUS point of difference is over Red China. Great Britain will probably withdraw her opposition to seating the Peiping government in the United Nations. The U.S. will fight such a move.

Leaders of the two countries would prefer to avoid such a showdown. But public opinion in both countries is pushing them toward it. The British public, tired of austerity, wants to move toward normal relationships, including trade with iron curtain countries. To many Americans, admission of Red China to the UN would be a symbol of "appeasement."

The truth probably lies somewhere between the two extremes. If the Communist regime in China is firmly entrenched, we will have to learn somehow to live with that fact of international life. If the U.S. is outvoted in the UN on this issue, to withdraw from the world organization would either wreck it or leave it to the Communists. Either course would be worse than childish. The first step in fighting communism is to keep the mental and emotional balance which is the price of world leadership.

—ROBERT E. VAN DEUSEN

The Women Got Together in Hastings

By BETH BOHLING

Even the pastor was surprised by the haste and ease with which the women's groups merged into one uni

No one was more surprised than the pastor when the women of First St. Paul's Lutheran Church, Hastings, Nebraska, started talking about uniting their various groups.

Formation of a "Women of the Church" organization was one of the Rev. Paul M. deFreese's long-range objectives. But he'd hardly even begun his propaganda effort for a change which he expected would require several years—and a good deal of tact. He was resolved that, if he could help it, the introduction of Women of the Church at First St. Paul's would not be an occasion for discord, as he knew it had been in other churches where the pastors had virtually insisted on the change.

And then, while he was waiting for the right time and place to begin the kid-glove treatment that would eventually result in unification, a delegation from the Women's Missionary Society, many of them also members of the Ladies' Aid, came to him last October with the question, "Pastor, why don't we organize into Women of the Church?"

Concealing his surprise, he answered quickly, "That's an excellent idea."

Then, to make sure it went further than the idea stage, he asked, "Do you think we can be ready in another year, or had we better plan it for 1956?"

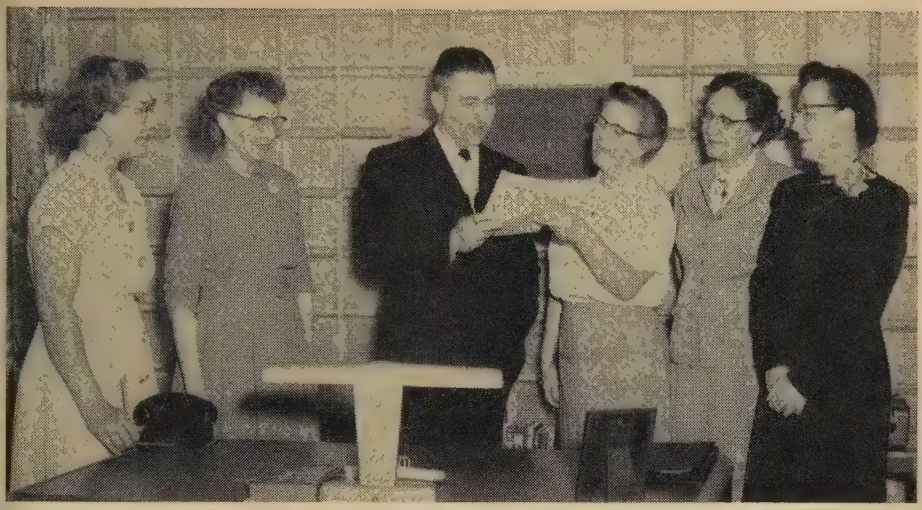
"Oh, we mean *now,*" the women answered. "Let's try to get the ground work done so we can be Women of the Church in 1954!"

The idea to reorganize as Women of the Church had germinated when members of the Women's Missionary Society heard speakers at synodical conventions relate what the organization had meant in their churches. It had been nourished by articles in the *Lutheran Woman's Work*. Now, they felt, it was ready to bear fruit.

Members of the Ladies' Aid who had visited Missionary Society meetings had been enthusiastic over their programs and expressed a wish that all of the women of the congregation might hear them. They felt that a unified program offered an ideal opportunity to interest more women in church work and educate them in missionary activities.

"Besides," they reminded, "First St. Paul's women are over-organized now. In order to participate in all phases of church work, one has to belong to both the Missionary Society and Ladies' Aid. That means double meetings every month, in addition to a double slate of officers."

Heretofore, some of the leaders had even held offices in both organizations simultaneously. Others had to decline work in one group because they were so actively engaged in the other. Under the Women of the Church program, they



PASTOR GETS COPY OF NEW CONSTITUTION

Mrs. A. J. Skorheim, president, proudly shows the document to Pastor de Freese

felt, they wouldn't have to worry about dividing their energies, but could give themselves wholeheartedly to the whole program of the church.

The matter came up for lively discussion at the November meeting of the Missionary Society. Although the idea had sprung from their group, there was some dissension. Almost everybody hated to give up the missionary meetings, although they realized they would have the same packet programs in the Women of the Church circles, and would have a chance to be together each month in the general meetings. Still, it wouldn't be the same.

But the broader view prevailed. When the matter was brought to a vote, there were only two dissenting voices.

MEANWHILE, THE MATTER had been presented to the Ladies' Aid Executive Committee and was discussed at their meeting. The proposal to unite met with even less objection there. As one Aid member put it, "We have everything to gain and nothing to lose—except the name 'Ladies' Aid' and I never did think that did us justice."

The members would continue to attend a general meeting and a circle meeting each month—only now it would be of the Women of the Church, instead of Ladies' Aid. And the new plan, with missionary packets available for circle lessons, seemed to promise an improvement over the old system where every leader worked out her own program.

Besides, members of the Ladies' Aid were used to change. It was just the preceding year that the circles had been reorganized. Previously, the women had been divided according to points of the compass. Some of the women had belonged to the West Circle for nearly twenty years.

The proposal to rearrange the circle memberships had met with resistance. Some of the women were sure they wouldn't like it when they went to the first meetings of their new circles in January. But by November they were willing to admit it had been a good thing.

They'd formed new friendships, knew more church women better than they ever had before, and were almost eagerly awaiting the chance to get acquainted with a new group of women when "shake-up" time came around in another year.

So the Ladies' Aid voted to lay aside its constitution and prepare to consider a constitution for the Women of the Church.

IN THE BEGINNING, not even the women who proposed the merger had dreamed that the True Blue Missionary Society would go along. Made up of a younger group of women, True Blue held evening meetings to accommodate working girls and young mothers. They were an active group, with their annual Easter sunrise pageant and mother-daughter banquet awaited eagerly each year by the entire congregation. Another of their activities was the presentation of monthly devotionals for patients at the nearby state mental hospital.

However, it was thought only fair t advise True Blue of what the other tw women's organizations were planning And so the Women of the Church polic was outlined and an invitation to "com along as charter members" was extende at the True Blue November meeting.

Here the discussion was long an heated. Some of the members urged im mediately that True Blue join in the un fication, pointing out that such a co ordination of the women's efforts wa really a step forward in the life of th church—a progressive movement whic their young membership should approve

Others feared a change might mean sacrifice of the fellowship and chanc for expression which they had found i True Blue. "We have so many tradi tions," they argued, "traditions whic are good for the church. It seems a shame to give them up—our Easter sun rise service, thank-offering program mother-daughter banquet, our own birth day banquet. And what would becom

TRAINING SESSION FOR PROGRAM LEADERS

Program Chairman Miss Frieda Stromer briefs teachers of circle groups

of our protege in India?"

Discussion continued until it was decided to table the matter until the next meeting, giving the membership a month to think the proposal through.

DURING THE MONTH, almost every meeting that brought two or three True Blue members together would find them off in a corner talking over the pros and cons of joining Women of the Church.

When True Blue met in December there was an air of expectancy, as everyone awaited the discussion and vote on Women of the Church. Thinking on the proposal had crystallized. Nearly everyone agreed that True Blue would want to become a part of Women of the Church some day. The only question was whether or not now was the time.

Upon being assured that their major traditions would be incorporated by Women of the Church, rather than discarded, and that a plan for general evening meetings would be worked out so that occasionally the entire True Blue membership would be together again, the women cast their vote overwhelmingly in favor of going into the Women of the Church at the beginning. There were only three negative votes.

HAVING DECIDED to become the Women of the Church, the women of First St. Paul's were faced with the detailed business of forming an organization which would meet the standards suggested by the United Lutheran Church in America, and at the same time include all the traditions and services of the three uniting bodies.

At a series of executive meetings a constitution was written, discussed in detail, revised. In its final form it called for monthly meetings of the Women of the Church in general session on the first Wednesday of each month; monthly circle meetings on the third Tuesday evening and the third Wednesday afternoon, except that once each quarter all evening circles would meet in a general evening session.

The six daytime and two evening circles of the Ladies' Aid were left intact. Three more evening circles were formed from the True Blue membership. It was felt that, with all the problems of organization, it would be well to wait another year before attempting a complete reorganization of all circles.

With the details worked out, it was time for the election of officers. Nominations were made by a committee composed of three members from each of the three groups. Balloting was done at the final meetings of the uniting organizations.

Mrs. A. J. Skorheim, who had been active in both Ladies' Aid and the Women's Missionary Society, was chosen as president. Mrs. John Meyer, Jr., a leader in True Blue Missionary Society and Ladies' Aid, was named vice president. And so, with committees appointed and plans outlined in detail, the Women of the Church of First St. Paul's held their first meeting on Feb. 3, 1954.

THE WOMEN recognized as one of their major objectives the inclusion of a larger segment of the church's female membership in active participation in the Women of the Church. One of the first official acts of the officers was to send a letter to every non-affiliated woman in the church, advising her that, under a policy set forth by the ULCA, she was automatically a member of Women of the Church, and expressing the hope that she would become an *active* member.

Although this letter went out less than a week before the February circle meetings, 13 new members were added by

the circles at that time. And a month later, more than 40 women who had not previously been active in the church organizations had signified their interest in joining a circle.

"We're just beginning," the women agree, "but it's been a wonderful beginning — and we're confident that the Women of the Church program will enable us to reach goals of service heretofore undreamed of."

"But we couldn't have done it without the pastor's help," they hasten to add. Once the Rev. Mr. deFreese had recovered from his momentary shock at having the idea come from the women, rather than having to sell them on it, he cooperated wholeheartedly in explaining the program to the reluctant, helping iron out problems and generally guiding and expediting the unification.

When you ask Pastor deFreese about the problems of changing over into Women of the Church, he just shakes his head in amazement and answers, "The women have been wonderful! They say 'Let's be Women of the Church now and meet the problems, with God's help, as they come along.' Before such a spirit no problem remains long unsolved."

This Bishop Builds a Bridge

By LEENA WALLENIUS

Bishop Gulin, who heads a large industrial diocese in Finland, sees his main task in drawing church and labor closer together

"WE LIKE TO THINK of the Church of Finland as a people's church rather than a state church. It is not a high church, but a broad, comprehensive one. Americans would be surprised to know the kind of work we are doing."

Dr. E. G. Gulin, bishop of the Tampere diocese of Finland's Established (Lutheran) Church, said these words. No stranger to the American scene, the Bishop is a leader in the progressive social work being done by the Church of Finland. His diocese includes 1,100,000 members gathered into 144 local churches, each with an average membership of 10,000. Many of these are in Helsinki, Finland's busy capital.

Miss Wallenius is a journalist in Finland. She recently spent several years in the U.S.

HEADING SO LARGE a diocese, Bishop Gulin carries a great burden of work. Finnish church legislation says that a bishop should visit each parish of his diocese once each five years, but this is not always possible. Administrative work takes a great deal of time, as do conferences and special meetings. As the result, the Bishop visits each parish only once in eight years.

"Then I try to arrange so that I can meet as many different groups of people as possible," he says. "I visit not only the church, but also the hospitals, schools and all kinds of institutions—especially the factories and industrial plants."

Now preparing for its 800-year festivities, the Finnish Church is adapting its program to meet the modern changes in the social structure of the country.

BRIDGE BUILDER
Bishop E. G. Gulin

Old biases must be overcome, because the church at first did not understand the labor movement and hostility developed. First labor groups in Finland came as a result of the influence of the anti-religious, anti-church socialism of Germany. Ministers took a negative attitude towards it.

BECAUSE THE Tampere diocese is an industrial area, Bishop Gulin regards his main task as trying to bridge the gulf between the church and labor. Efforts are being made to draw working men and women into positions of responsibility in the church. Many of them are church members, but they often feel that they are overlooked in the church's program.

"Therefore it is understandable that prejudices exist," the Bishop thinks. "They must be fought! According to our church laws, the church should be in great part in the hands of the lay people. Church boards and church staffs in each local parish consist of laymen and women. My objective is to see that laborers take their place in the church administration in proportion to their number, so that they really feel the church is their own."

"If the church will not try to adjust to this conflict, which prevails also in the nation's life, no other group will, either. The church's task, in accordance with the gospel, must not be political but must be concerned with the souls of men. We have learned that human beings are equal before God, and this we must never forget in our work."

BISHOP GULIN'S plan for drawing laborers into the church is to visit industrial plants during working hours. All the machines are then stopped and both laborers and management are invited to hear his address.

"First, I usually bring the church's thanks to the laborers for their good cooperation, for how could we manage without the products of labor? Then I speak about the relation between the church and labor, telling them that the gospel indicates this relation should be improved. I tell the same things to active church members in the same parish, of course. Then I bring them a brief gospel message."

"After the address, I shake hands with everybody. Often my hand gets black before this business is finished. Once some men decided to shake hands with me 'properly' and after it my hand was

all red and swollen. And yet, look at my hand"—the Bishop stretched out his right hand—"it is a real laborer's hand."

When Madeleine Barot, a well-known French Protestant leader, visited Finland several years ago and met Bishop Glin, she—conscious of her own countrymen's efforts—asked, "And what do you do about labor?"

"What do I do?" the bishop said. "I shake hands with them!"

In Finland, where a bishop holds a high office, and where pastors don't as a rule shake hands with all the congregation every Sunday morning, this simple and friendly handshaking means a great deal. It is a symbol, as Bishop Gulin believes, of the fellowship the Church of Finland offers to labor.

ONCE IN A LARGE PARISH the Bishop's visitation lasted for nine days, during which he made 51 addresses, each on a different topic. Laymen wondered how he could cram something fresh into so many talks in so short a period.

Recalling his privilege of having been a New Testament professor at Helsinki University, the Bishop says that if a man knows the New Testament well, he can never lack material for speaking. The New Testament offers an inexhaustible treasury. He also keeps abreast of current books and popular discussions. This shows which questions are of immediate interest to the people.

But to keep one's message fresh, the Bishop says, a minister should always think in terms of his listeners, their problems, their thoughts, their situation. He shouldn't speak only his own thoughts but first should address himself to the concerns of the listener, to try to bring into his special situation the objective truth of the gospel.

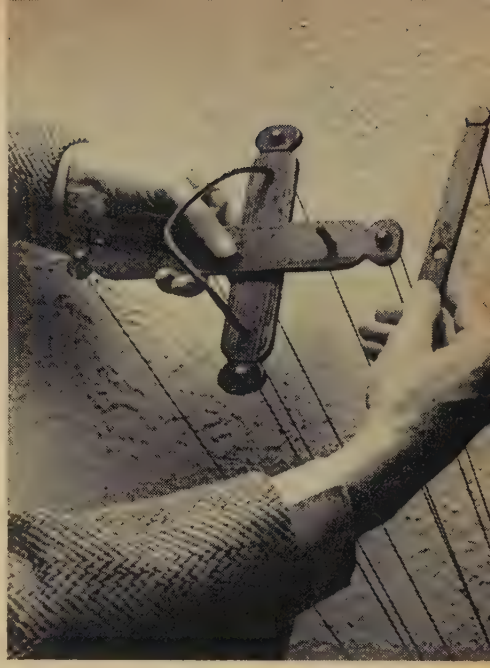
"MY MAIN HOBBY is human beings," the Bishop confesses. "Others must come first. Our own selfishness the Saviour wants to break into the last fragment. Even people who are doing Christian work are sometimes inclined to look at themselves and ask, 'What kind of an impression am I making?' We must get rid of this. A disciple of Jesus must not think of himself at all. We only bring the Gospel. We are not supposed to be looked at. Once we can lose any sense of our own importance, we can find contact with all kinds of people and bear witness on their own level to the one who is Lord of us all."

WHAT IS CHRISTIAN INDIVIDUALISM? It is the self-respect that comes from knowing oneself to be a part of God's design, a member of a strong human community which is rooted in the intention of God. It is uniqueness put to work in the service of those who need what we can do. It is developing into one's own latent capacities for the glory of God. It is integrity that refuses to budge from a position assigned by conscience. It is not privilege, nor is it license; but it is liberty, the liberty of the sons of God.

—DWIGHT E. STEVENSON in *Faith Takes A Name* (Harper)

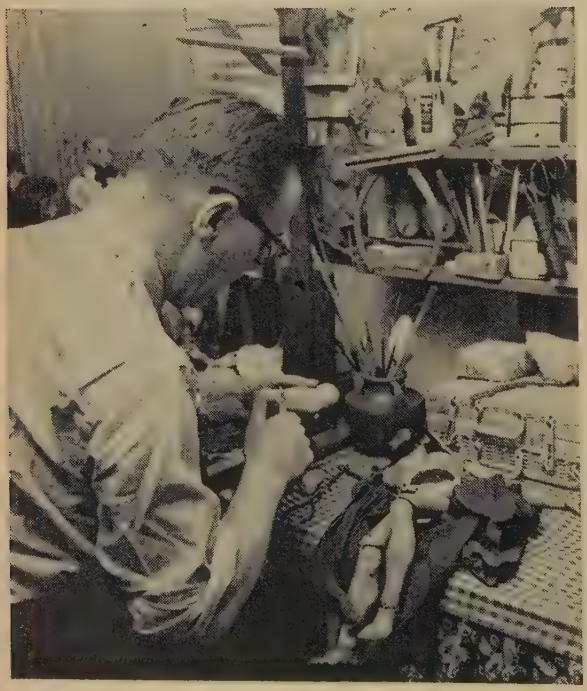
SUNDAY SCHOOL ON STRINGS

A PICTURE STORY



After dancing on strings for more than 300 years in the entertainment world, puppets have come into new popularity through television, with today's programs featuring an endless number of marionette characters. Among these wooden TV actors are many Bible personages, presented by the Protestant Radio Commission on filmed programs that have been distributed nationally.

Operated by skilled hands (left) the puppets provide inexpensive and responsive casts of characters for biblical performances.



Creators of these Bible people on strings are a husband-and-wife team, Mr. and Mrs. Leslie Beaton of Rye, New York. Mr. Beaton, who is an art director for a large advertising agency when he isn't working with puppets, helps write the stories, paint the figures and design the stage settings. His wife, Mabel, who is a sculptor turned puppeteer, carves the figures and helps with the settings.

Mrs. Beaton models her biblical characters in plasticene, after which they are cast in plastic wood. Legs and feet of the puppets must be as carefully shaped as hands and faces, since they almost always appear with bare feet or in sandals.

Puppets are about 22 inches tall, about one-third normal human size. All props and stage settings are designed to correspond in scale.

The Beatons' workshop is a fascinating place for neighborhood children, who come to examine the puppets and sometimes imitate with creations of their own. Seasonal puppets (see preceding page) adorn the Beatons' Christmas tree and are admired by a couple of youthful visitors.

Creation of biblical characters requires a great deal of research to insure accuracy. The family Bible is always about when scripts are being worked up. Famous paintings and Bible historians are consulted for additional source material whenever possible. Attention to detail is so great that Mrs. Beaton even washes all the clothing so it will wrinkle and dry on the figures with an appearance of age and wear. Most costumes are hand-dyed to simulate dyes used in Bible times.

Once the puppets and sets have been completed, the story selected and the script written, the production is filmed. Voices are dubbed in by professional actors.

Mrs. Beaton arranges the lighting on the tiny stage (right) during a rehearsal of the performance of "The Good Samaritan," one of the series of Sunday school presentations prepared. Shown are the lawyer, holding the scroll; his kindly friend, at the left; and in the background the Levite, who "passed by on the other side."

Neighborhood children watch a rehearsal performance (below) of a New Testament story. Their critical comments are helpful in producing the finished product so that all details may be smoothly ironed out.

In addition to the presentations on TV, churches, schools, community organizations, and civic groups are encouraged to use the filmed versions of Bible stories as presented by these marionettes.

Dr. Hayunga and the Healing Touch

By GEORGE H. STRALEY

Clinic on lower Manhattan's Canal Street has been operated for 65 years by veteran physician who finds strength through faith

MORE THAN 35 years ago Dr. George E. Hayunga was stricken with a malady that his medical colleagues diagnosed as cancer. He was given six months to live. A few weeks ago, in his office in the Hayunga Clinic at 506 Canal Street, New York City, he fell heavily against a chair, and later the same day he tumbled backward down a stairway.

"The fall against the chair came within four inches of fracturing my hip," he said with professional exactitude. "In the fall downstairs I could have broken my neck."

MOST PEOPLE would say he's a lucky man, but Dr. Hayunga (who will be 89 next January) sees in these things the kindly intervention of Providence—the same Providence, he believes, that has stood many times by his elbow to bring recovery to a desperately ill patient beyond all hope of a human cure.

"Miracles do happen today, as they always have," he says. "I've seen plenty of evidence to convince me."

He does not mean that they happen more frequently at the Hayunga Clinic than anywhere else. But it is just possible that Dr. Hayunga may recognize a miracle more quickly, and accept it with deeper humility, than some physicians. And that, in turn, may be due to his Christian background and to his own highly developed religious faith. It is a faith he inherited from his parents, Canadian farm folk, and from his grandfather, the Rev. Herman Hayunga, who had been a Lutheran missionary pastor in Dundas county, Ontario. Herman had emigrated to America from Holland, where he was a member of the Dutch Reformed Church. But he became a Lutheran, studied theology at Hobart College in Geneva, N. Y., and then pursued his missionary career in Canada at a time when there were very few Lutherans in that part of the world.

DR. GEORGE E. HAYUNGA

DR. GEORGE EUGENE HAYUNGA was born near Williamsburg, Ont., in 1866.

He studied medicine at Queen's University in Kingston, and when he graduated there in 1890 the Hayunga Clinic, where he was eventually to hang out his shingle, was already flourishing—although not in its present form.

The Hayunga Clinic, which began as a drugstore, is not really a clinic at all, in the usual sense. Housed in a modest three-story brick building which is sandwiched snugly between the old Hayunga Pharmacy and a corner taproom near the Hudson River waterfront entrance to the Holland Tunnel, it is actually a family concentration of doctors' offices—a headquarters where three generations of Hayungas pool their talents under one roof.

On the front door, flanked by small-paned windows of ground glass, is a sign informing the visitor that within are the offices of Dr. George E. Hayunga, Dr. George E. Hayunga, Jr. (his son), Dr. George E. Hayunga, 3rd (his grandson) and Dr. Norman D. Garand (his grandson-in-law).

On the walls of the common waiting room inside are an oil painting of Dr. George E. Hayunga, Sr., a family picture of five generations of Hayunga doctors, pictures of Queen's University classes, and a print of Sir Luke Fildes' classic painting, "The Doctor," in an unusual oval frame.

OFF THE CORRIDOR leading from the waiting room is the tiny inner sanctum of Dr. Hayunga, Sr., patriarch physician of the family coterie. White-haired, with sparse chin whiskers, he has the fine features of a Rembrandt character, the strong hands and the rugged frame of the typical healer. Still active, he sees only a few old patients, some of whom come long distances to the unobtrusive Canal Street clinic. Some of them have been coming for more years than the youngest Dr. Hayunga can remember, but only the most venerable of them can hark back to the time when this neighborhood, now noisy with truck traffic and plainly showing the marks of wear and tear,

Clinic is sandwiched snugly between corner taproom and the old Hayunga Pharmacy, now operated by a stepson of Dr. Hayunga. Doorway of the clinic is between the two small-paned windows. Dr. Hayunga lives in an apartment over the pharmacy, has his office in the clinic. In the background can be seen a section of New York City's busy West Side Elevated Highway

was a quiet area of private residences, horse-drawn cabs, and gaslight.

Even in that remote day, when Dr. George Hayunga, Queen's University diploma in hand, came down from Ontario to make his way in Manhattan, the Hayunga Pharmacy had been a neighborhood institution for nearly half a century. It had been founded by Dr. Hendrik W. Hayunga, a cousin of the ancestor who became a Lutheran missionary in Canada. Hendrik had come to the United States in 1840. Trained as a physician, he found the pharmacist's profession more to his liking, and in 1845 he opened a drugstore in a four-story building which originally stood on the side of Canal Street directly opposite the present location.

SOMETIME AFTER the Civil War George A. Hayunga, who had served with Admiral Farragut's Union gunboat fleet, arrived in New York. He was a son of the Lutheran missionary, an uncle of the bright young physician who was later to emigrate from Ontario. By chance, George Hayunga, the Civil War veteran, learned of the presence in the city of Dr. Hendrik Hayunga and his pharmacy. They met, discovered their family relationship, and became warm friends. It was a fortuitous encounter—because George, like all ex-servicemen returned to civilian life, was looking for a job, and Hendrik, who had done well with the pharmacy and was getting up in years, wanted to retire.

"I'll sell you the place," volunteered Hendrik.

"I haven't the money to buy it," George protested.

"Do you have a dollar? Give me a dollar for it, and the whole business is yours."

George had a dollar.

MORE THAN 20 YEARS afterward, George got a letter from his nephew in Ontario, inquiring if there was a place for him in the establishment. He had just received his sheepskin at Queen's, and he thought perhaps Uncle George's pharmacy in New York might be a good introduction to medical practice. Uncle George told Nephew George to come on, and when the latter arrived . . .

"I'll sell you the place," Uncle George said.

"I haven't the money to buy it," his nephew protested.

"Do you have a dollar? Give me a dollar for it, and the whole business is yours."

Dr. George Eugene Hayunga had a dollar, and so the Hayunga Pharmacy passed into its third generation of family ownership.

FOR THE NEXT six years, while the Gay Nineties were busy being gay, the new physician-proprietor rolled pills and compounded formulae on Canal Street, and in his spare hours conducted experiments and did extensive research in medicine. Some of his experiments bore notable results. He introduced non-specific protein therapy in infectious diseases. He designed the "Hayunga Splint" for strained ankle ligaments. Perhaps his most sensational research was in the field of uric acid pathology, out of which he evolved the hydrochloric theory of treatment of cancer by intravenous injection. Shortly he proved that the theory was more than a theory, by treating what has been called the first case of recovery from cancer of the esophagus recorded in medical annals. Eventually he was made director of the Department of Cancer Research at the New Amsterdam Hospital.

Throughout his long life, Dr. Hayunga has received many honors, but they have

not spoiled his sense of deep humility. Nor have some of his really sensational cures shorn him of his modesty.

"I have had instance after instance of recovery from illness where I knew very well that medicine had not done the work," he says. "I knew that the patients in most such cases had engaged earnestly in prayer. When they recovered, I usually got the credit—but I accepted it with a grain of salt!"

ALTHOUGH NO LONGER able to get around as he once did, Dr. Hayunga is in every sense a devoted Lutheran layman and exercises his stewardship wherever possible. He's the oldest living member of Holy Trinity Church at 65th Street and Central Park West. A student of the Bible, he has always leaned heavily on Scriptural counsel. A copy of the Revised Standard Version which he received two years ago as a Christmas gift stands within easy reach on a shelf in his office.

His dual interest in religion and medicine was strongly in evidence when, in 1911, he helped found the Lutheran Hospital of Manhattan, and served as its first president and on its medical staff. This institution, at 144th Street and Convent Avenue, developed from a district medical center, now serves about 7,000 patients annually.

Many of Dr. Hayunga's philanthropies have been in the form of scholarships, prizes and books, donated to Queen's University and to Waterloo College and Seminary at Waterloo, Ont. He has established numerous libraries of Lutheran Church literature in many Lutheran mission churches throughout Canada Synod as a memorial to his grandfather.

Dr. Hayunga has had a full life—and if he had it to live over again he'd want it to be the same way, he says. He doesn't intend to retire ("I wouldn't be happy") and he has no regrets about having stayed on Canal Street all these years—in a location that seems to have outgrown itself.

"I've found it doesn't matter very much where you are," he says. "If you're a good doctor, your patients come to you. Mine come from Brooklyn, the Bronx, from as far away as Bayonne, N. J."

IT'S A SAFE GUESS that those who come from a great distance do so because they have confidence in their doctor not only as a physician of skill, but as a man of faith. Perhaps they have heard him say, "A doctor has to have some religious beliefs; otherwise, too much of what he sees and experiences would be unbelievable."

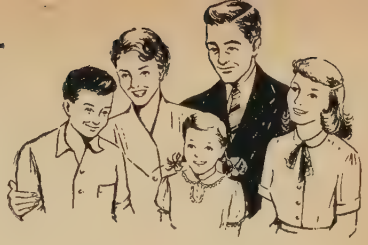
Or perhaps it's the prayer that appeals to them—the physician's prayer that no doubt many a doctor carries in his heart but that you don't often see in doctors' offices nowadays. Dr. Hayunga's hangs on the wall, in a neat little frame for every patient to see. It reads:

Give to mine eyes the power to see
The hidden source of ill;
Give to my hand the healing touch,
The throb of pain to still.

✠

HE WHO RELIES only on the intellect must walk with crutches, even though they be set with precious stones, and at the first breath of fate they will break like matchsticks.

—ERNST WIECHERT in *Missa Sine Nomine* (Nevill)



TYRANNY OF THINGS

EITHER Claire Mawson was overjoyed to look after our children while I went shopping or she is a better actress than I thought. She was canning cherries and the children were going to "help." I started them off in no more clothing than the law requires, for I knew that if they were going to stone the fruit there would be many a splash.

In spite of the heat and the long shopping list I carried, I had a holiday feeling. I sometimes think that the more you love your children and the better you take care of them, the more you enjoy an occasional outing all on your own. Maybe that's a sort of adolescent mood, but I experience it every so often.

I TOOK the bus because Dan had the car. He really needs it right now. Several of the men are on vacation and the substitute help is just no good at setting up the mail. Dan and a few of the older men find it easier to do it than to hover over the new men every moment. If they don't watch every piece that's put out, something important goes astray and the irate tax-payers start writing to their congressmen. That's their right, of course, but by the time it sifts down through several layers of appointees, a lot of people are on edge.

The sun was hot on my shoulders as I waited for the bus, but the air had a little lift to it. I hoped the bus would not be late, for I really had a thousand errands to tend to. Dan and Pete are going to scout camp for the nights next week and there's practically as much trouble about getting ready as though they were going to stay the whole time. There just were not enough men from the troop committee available to have two men there every night, which Dan feels is a minimum for our troop. The daytime program is pretty well taken care of, but each troop needs its own leaders at night. Since Joe Conworth has taken his family on a little vacation, Dan is "It."

ON THE BUS at last, I made my way toward the back and found myself sitting down beside Mrs. Ittel, our pastor's wife. She was gazing out the window and didn't see me till I said, "Good morning! So you're going shopping too."

"Connie! How lovely to see you! You're quite a stranger."

She wasn't really saying a word about my having missed a couple of Sundays at church. It was my own guilty conscience made me feel I had to explain. "We were away over the Fourth, you know. Then last week Susie had a little fever. I don't know whether I let her stay in the water too long or what the trouble was, but I guess that's our last swimming in a public pool for the summer. With the polio season here, it just sends my heart into my mouth every time one of the children gets a little summer cold."

"But there hasn't been any polio in town so far this summer. However, I can see how you feel, dear. It must be frightening."

"I guess all parents feel the same thing. Our doctor says if we can avoid it for the next two years, he believes the research men will have it licked."

"And what a wonderful thing to beat such a dreadful, such a mysterious thing! I do hope the people who try to say it's all in the mind will not prevent their children from being vaccinated for polio as they have for smallpox. With smallpox it is perhaps not too important, for there is little likelihood of their encountering it today."

"HOW FAR are you going, Mrs. Ittel? I get off at the next stop."

"Then I'll get off with you. Perhaps we can have a soda at the corner drugstore. Here I wanted to ask you something and I've let the opportunity slip. Won't you come have a cool drink with me?"

I was really in a spot. Ordinarily, I'd have felt I had to go. After all, she is the pastor's wife and I was raised to have a certain respect for people in her position. Perhaps "awe" would be a better word. But today I just had too many things to do and I felt sure she was leading up to asking me to take on some new responsibility in the church. "Thank you, Mrs. Ittel. But I'm anxious to get my shopping out of the way before the crowds get really thick. I'm afraid I'd better take a rain check—I mean, do ask me some other time. 'Bye now." I fled.

SAFELY through the revolving door of the store, I stopped to check my list which I had intended to review on the bus. Probably the best place to begin was with underwear for Pete. That would be at the top of the first escalator just beyond the girls' department.

Ahead of me on the escalator, a very attractive woman was explaining to a tiny girl just how she was to step off. Sometimes I seem to meet people who treat their children all wrong. It was a pleasure to see someone acting as though a child were a reasonable human being.

I intended to breeze right past the girls' things but there were several specials that caught my eye. After all, Karen is going to camp the end of August. It would be foolish to pass up a chance to get her outfitted at bargain prices.

Poor Susie is the only one who isn't going camping at all. Pete is going with Dan, and Karen is going to the new church camp where the youngsters stay together in small groups for study and play and recreation and worship. Perhaps I'd better get Susie something special so she can play camp at home. Then I laughed at myself for imagining things. If Susie feels she's discriminated against it's because I've put the idea in her head. So far as she's concerned she's "not big enough" and that's that.

RACING from one place to the next I was making pretty fair time, but suddenly I felt exhausted. It seemed as though I couldn't decide on one more thing. I found a corner of the women's lounge to collect my thoughts and sort out my bundles. "Dear Lord," I prayed, "help me not to get so wrapped up in these things that I forget why I'm doing all this. And help me not to care about anything that isn't part of Thy plan for our children to grow in grace." I remembered a phrase of Pastor Ittel's. "Lift me, I pray, above the tyranny of THINGS."

With my mind cleared and my body rested, I picked up a few more purchases and started home. As I waited on the corner for the bus, I half-wished Mrs. Ittel would reappear and repeat her offer of a soda. In fact, I'd probably agree to take on any task she asked me.

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

FOR ABOUT A CENTURY a group of scientists have quietly contributed to our knowledge of the Bible's background and illuminated many of its details. These are the archaeologists who direct the diggings in ancient ruins.

It is heartening to know that their discoveries corroborate the biblical record. In some cases, though, a minor correction of the King James Version is indicated. Putting it another way, the archaeologists have here and there filled in an uncertain place or made a new meaning possible. The Revised Standard Version gives us the use of these findings.

SOME OF THE GAINS pertain to matters of geography, chronology, or the details of historical events. Others have to do with the people's culture and their everyday doings. For example, you can visit a museum in Philadelphia and see pottery, ornaments, tools, and utensils that were used in Abraham's Ur of the Chaldees.

How all this affects our Bibles can be seen in the printed passages.

A certain word, used eight times in the Old Testament, had been translated "image." But an article, bearing this word as a label, has been uncovered. Now the word appears as "incense altar" in Leviticus 26:30 and elsewhere.

The Hebrew text of First Samuel 13:21 has a word "pim" which the KJV translators rendered as "file." But the archaeologists have found an object labeled "pim." It is a weight to be used on a balance, equal in value to about two-thirds of a shekel. When we know that the verse is in a passage about the Hebrews going down to the Philistines for blacksmithing work, and observe the rest of the passage in the RSV, everything now seems right.

When you compare the printed passages from Second Samuel and Proverbs that are puzzling in the KJV you find that they are powerful in the RSV. This is because the archaeologists have uncovered clay tablets that throw light on the language of the Hebrew texts.

Even today there are difficulties of expression which make it hard to understand others. A few hours' travel show this. The differences of more than 350 years are even more startling.

(King James Version)

And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols . . .

Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings . . .

Burning lips and a wicked heart are like a potsherd covered with silver dross.

(Revised Standard Version)

And I will destroy your high places, and cut down your incense altars, and cast your dead bodies upon the dead bodies of your idols . . .

and the charge was a pim for the plowshares and for the mattocks, and a third of a shekel for sharpening the axes and for setting the goads.

"Ye mountains of Gilboa,
let there be no dew or rain upon you,
nor upsurging of the deep!
Like the glaze covering an earthen vessel
are smooth lips with an evil heart."

Leviticus 26:30a; I Samuel 13:21;
II Samuel 1:21a; Proverbs 26:23

Personal Problem Clinic

Youth-home

QUESTION: A speaker recently took young people to task rather severely for non-cooperation at home. He said they often complain about home conditions and happenings while they are knowingly or unknowingly contributing to the problem. This same man declared that young people do not do enough to help make home life pleasant and rewarding for all the family.

With all he had to say in the way of finding fault, he offered no positive suggestions. What can youth do to improve home life for themselves and for the other members of the home?

REPLY: Here are a few suggestions toward accomplishing this purpose:

1) Try to understand and appreciate the facts and problems of successful home operation—the factors with which parents have to deal.

2) Realize that, as a rule, parents do not have so much money at their disposal for running a home as their children seem to think. Many things which parents would like to do for the home, or for their children, are out of reach for financial reasons. Such situations ought to be explained to children by parents in a candid and pleasant way, and the younger set should reckon with the facts, even though they may be disappointing.

3) Recognize that each family member should actively try to make things interesting and pleasant for all rather than expect everyone to cater to his pleasure. The more one gives of himself, of his time and his abilities, the more he'll receive in return.

4) Try to see the good qualities and intentions in parents and other family members. Value them and show your appreciation.

5) Overlook the failings of all, parents included. Assume that their purposes are worthy, but recognize that many circumstances may prevent the working out of the very best motives.

6) View all that happens as part of a long-term process which is moving in the right direction, not as isolated items which may not always be pleasant.

Tact and fact

QUESTION: A few days ago I was having a long talk with Edgar, 10, and was trying to answer his hundred and one questions. While I was telling him the story of Lincoln's romance with Anne Rutledge, my husband came in. He listened to my story for a minute or two and then he sailed in and told Eddie it was all wrong, that more recent studies show there never was such a romance. George happens to be a high school history teacher.

George really brought me down hard and in a way that I considered very impolite. I feel that his action broke Eddie's confidence in me. I now feel at a disadvantage in dealing with him.

REPLY: George was right with his facts but wrong in his procedure. We should be careful to give our children information which is reliable—something on which they can depend. And, of course, we need to be corrected when we make mistakes, for the sake of the youngsters and for our own information.

George used a tactless and educationally wrong method of correcting you. A better procedure would have been for him to say nothing in the presence of Edgar, to try politely to divert the attention of you and Edgar to something else and then in private to give you the recently established facts about Lincoln. He could have suggested that you find a suitable occasion to reopen the subject and in a diplomatic way make the correction. Perhaps some formula as this could be used: "The story about Lincoln and Anne Rutledge is interesting. People have been telling it for a long time. I almost wish it were all true. But new facts have been found," and so on.

—EARL S. RUDISILL

The News Must Be Told

Preaching. By Walter Russel Bowie. Abingdon Press. 224 pages. $2.75.

A flood of books concerning the art of preaching has come from the press in recent months. Among the most practical of them all is the volume by this distinguished teacher and preacher. Dr. Bowie is concerned largely with the resources of preaching and practical suggestions concerning the construction of sermons. Perhaps the theme of his volume is set by an illustration of Anders Nygren in which the great bishop points out that when Norway was set free from the occupation of the Nazis, that fact had now to be proclaimed in the mountain fastness, in the prisons where political prisoners had been languishing, and in the many places where the resistance army had held its own. The power that had set men free was a power beyond themselves. They had now to proclaim the news.

To Dr. Bowie this is the business of preaching. He is concerned that young men of the ministry be concerned with an appreciation of the Bible and find the first source of their preaching there. That might sound trite were it not for the temptation on the part of some to seek elsewhere for themes and use the Bible as an illustration. "The glory of preaching is to tell men they have a Friend, and to make their hearts as well as their minds believe it."

Dr. Bowie wants men to confront their fellows with the fact of God come to lay seige to their best. He wants preachers to come at their tasks in a sense of biblical awareness and a theological soundness while knowing that "the needs of life cannot be taken care of by second-story carpentering, they must be undergirded by convictions that go deep down." He wants preachers to go about their work with a knowledge of the best of methods, but he wants them to have consecrated imagination. He wants them to be couriers of God to summon them to the wideness of life and service which is the fulfillment of their real selves.

Buffalo, N. Y. RALPH W. LOEW

Opinions About Luther

The Legacy of Luther. By Ernst Walter Zeeden. Translated by Ruth Mary Bethell. Newman Press. 221 pages. $3.50.

Here is a Roman Catholic scholar who tells us what Lutherans thought of Luther. Melanchthon thought of him as a "master-plumber who cleaned out the choked fountains." A hundred years later Luther was hailed as one who had restored "pure doctrine." Others, especially Lutheran Pietists, thought pure life was more important than pure doctrine. But along came a philosopher and nominal Lutheran like Leibniz saying that the good life was possible when governed by reason. Separation between Lutherans, Calvinists, and Catholics didn't make sense. "Freedom of conscience," the chief heritage of the Reformation, as Leibniz understood it, should make a reunion of Christians from the various camps possible.

Before the curtain rang down on the eighteenth century, a man appeared on Germany's horizon who dared to be different. Taking his stand against the "isms" of his time, Hamann declared that he wanted to do what Luther wanted: to stand at the foot of the Cross and be a servant of Christ.

It's too bad the author stops with Hamann. It would be stimulating to know what he thinks about the more recent interpretations of Luther. And it's too bad that the translation of this work into English has not been done with more care. The book deserves it. H. T. LEHMANN

Philadelphia

Antiliturgical

A Historical Approach to Evangelical Worship. By Ilion T. Jones. Abingdon. 319 pages. $4.50.

"Would you believe it? They have an altar in their new church! And their pastor is going to wear a robe!" Such comments

have been heard in increasing numbers in recent years because of the trend toward greater use of ritual, symbolism, and ancient liturgical forms by churches which formerly rejected such aids to worship.

Dr. Jones, a Presbyterian and professor at San Francisco Theological Seminary, believes that this liturgical trend threatens evangelical Protestantism. He has written this book to stem the "hasty, almost blind acceptance of the current trends as the things that ought to be done because everybody else is doing them," and to set forth his interpretation of evangelical worship.

The reader is left with no doubt about the position of the author. For him, evangelical and liturgical are contradictory terms. The first half of his book studies the historical background. Many essential facts are adequately treated. But treatment of two most important periods—the New Testament and Reformation—are weakest. The difficulty is not in the facts set forth, but in the conclusions which are drawn. Some are misleading and others are not logical consequences of the premises. The second half of the book discusses the nature and development of an evangelical cultus in the light of the historical background. Evangelical worship is defined as that which is in harmony with the revelation of the character and purpose of God found in the gospel.

Most of the remainder of the book applies "these generalizations concerning evangelical worship" to the Lord's Supper, symbolism, architecture, vestments, music, sermons, and orders of worship. The approach is usually negative. The risks and dangers are explored far more than the possible values. It is emphasized that Christians cannot be liturgical and evangelical. Protestantism is going backwards to medievalism. The trend toward the liturgical suggests the loss of faith, fervor, and fight.

All of us need to be prodded to an examination of our beliefs and practices. An outstanding merit of the book is that it is readable. Technical terminology is kept at a minimum. ROBERT H. KECK, JR.

Hickory, N. C.

Pastor and People

Psychology of Pastoral Care. By Paul E. Johnson. Abingdon. 362 pages. $4.75.

"If persons grow for better or worse through relationships, it is time to give more attention to the meaning of the relationships which are so decisive in the religious family, church and community," the author states in his preface. Therefore, with all his wide experience of study, teaching, and counseling he has endeavored to present a view of "the pastor in his working relationships from the standpoint of dynamic, interpersonal psychology." Dr. Johnson has made a good effort to meet his goal in relating psychology to the total task of pastoral care.

The scope of his work is described by the chapter headings, "The Person of the Pastor," "Pastoral Relationships," "Responsive Counseling," "Confession," "Marriage Counseling," "The Pastor and the Family," "The Ministry of Healing," "Meeting Death," "The Pastor Himself," "Ultimate Concerns."

The author recognizes in each phase of pastoral care appreciation for the individual, the function of the minister as a man of God, and the opportunity to utilize psychology's contribution which can be integrated with the resources of Christian faith in meeting human need.

This is not a superficial work. It will require careful, thoughtful reading. The book will serve the minister as a reference resource as he constantly endeavors to improve his pastoral care.

Columbia, S. C. J. OBERT KEMPSON

Lenten Sermon Outlines. By R. E. Golladay. Augsburg. 510 pages. $4.75.

The industrious pastor of Grace Church, Columbus, Ohio, produced an exhaustive collection of Lenten sermon outlines, published in 1920. There are nine sermon series worked out in great detail and with lengthy illustrative quotations. The book has now been printed from new type, and stands ready once again to help hard-pressed preachers by supplying them ready-made material.

PEOPLE

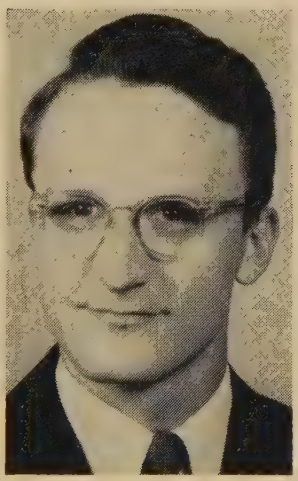
DR. PAUL C. EMPIE had become one of the great Lutheran leaders of the world, and Muhlenberg College—where he was graduated in 1929—was well aware of it. Last month the college found a way to show its respect for its distinguished alumnus. He was the first to receive the "Alumni Award"—an honor devised by the college to recognize its alumni who have achieved "outstanding prominence in their chosen professions."

Dr. Empie is executive director of the National Lutheran Council. He had been stewardship secretary of the Ministerium of Pennsylvania before joining the NLC staff in 1944.

ARTHUR O. F. BAUER, pastor of Bethesda-on-the-Bay Church, Bay Village, Ohio, has been called by the Luther League of America to be its associate secretary in charge of field work. His job will consist of helping synodical youth work committees to increase the number and effectiveness of local leagues.

A graduate of Wittenberg College and Hamma Divinity School, Mr. Bauer was ordained by Ohio Synod in 1951. He served as president of Wittenberg College's Lutheran Students' Association, the Ohio Valley Regional LSA, and the Luther League of Ohio. In 1948 he was a lay delegate at the ULCA convention.

In 1950, Mr. Bauer traveled to Germany with 17 other American students to participate in a six-week Lutheran World Federation project. In Berlin he helped build dormitories for high school students coming from the East to the West Zones to study at Evangelical High School.



MISS NORMA BLOOMQUIST was recently made a "knight official of the Liberian Humane Order of Africa Redemption." She had been a United Lutheran missionary to Liberia, Africa. Miss Bloomquist was honored June 4 by the Department of Public Instruction of the Liberian Government. At a luncheon in her honor, the acting secretary of state, in the absence of the president of Liberia, pinned the badge of this order on Miss Bloomquist.

Educated at Wheaton College and Biblical Seminary, New York, she was commissioned for missionary service in 1940, and became a teacher in a Lutheran girls' school in Liberia. In 1948 she became full-time director of a literacy campaign under the direction of Dr. Frank C. Laubach. She is now on furlough in the United States.

To commemorate the success of the literacy program, the president of Liberia authorized issuance of special postage stamps. Miss Bloomquist designed the stamps, using her experiences among the Liberian natives as theme material.

SYNODS

CONVENTION SEASON for United Lutheran synods closed July 7, as the Synod of Western Canada completed its sessions at the Saskatoon Seminary in Saskatchewan. From Feb. 1, when the Pacific Southwest Synod convened in Long Beach, California, there had been 35 conventions (including one each of the three midwestern synods which merged to form a new Synod of the Central States). At least 15,000 men and women had attended these conventions and shared in planning the church's work for the year ahead.

SLOVAK ZION PRESIDENT IS REV. JOHN ZORNAN

ZION SYNOD

Emmanuel Slovak Church, Yonkers, June 14-16

REPORTED BY AUGUST A. SKODACEK

"STEWARDSHIP—OUR WORK," "Educate and Inspire" are the keynotes which summarize the convention which was attended by 30 pastors and 16 laymen. This was not the theme of the convention, but the emphasis in our synod during the past year. The convention called for more earnestness on the part of laymen regarding support of ULCA causes.

Treasurer Rev. George Churlick reported that total receipts of synod for the past year were $28,009 and $18,338 of that amount was given to the ULCA treasurer. Stewardship Secretary Rev. Vladimir Hibian visited congregations in the Central Conference and gave an encouraging report on the progress made in stewardship. Pastor Andrew Rolik reported a slight increase in support of Lutheran World Action. Student Advisor Rev. John Chalupa reported that the synod has 11 students for the ministry in colleges or seminaries. One is to be ordained next year. Two pastors were admitted into synod. Pastor John Siedem was ordained and will serve the congregation in Blue Island, Illinois. Pastor Rudolph Flachbarth, pastor from Slovakia who came to the United States as a refugee from Austria, was accepted by the synod.

The convention was greeted by Dr. Franklin Clark Fry, who emphasized the importance of the Evanston assembly. Dr. Edwin Knudten, president of the New Jersey Synod, was official representative of the ULCA. Mr. Chester A. Myrom addressed the laymen.

PRESIDENT REV. JOHN ZORNAN reported events of the past synodical year. Three Slovak congregations (Pittsburgh, E. Pittsburgh, and Charleroi) dedicated new parsonages. Mission congregations in Kingsville and Windsor, Canada, are building churches.

Those elected into office were: President, Rev. John Zornan; Secretary, Rev. John Shintay; Treasurer, Rev. George Churlick; Stewardship Secretary, Rev. Vladimir Hibian; L.W.A. Director, Rev. John S. Klc; Statistician, Rev. Albert A. Ursin. Presidents of conferences are: Eastern Conference, Rev. Andrew Balaska; Central Conference, Rev. August A. Skodacek; Western Conference, Rev. Paul Chropuvka. Editors of synodical publication, The *Sion*—Slovak editor, Rev. Andrew Brndjar, English editor, Rev. August A. Skodacek.

U.L.C.A. Convention Delegates

Clergymen: John Zornan, Andrew Mazak, Andrew Balaska, Paul Chropuvka and John Kanyuch.

Laymen: Stephen Hudec and John Klamar.

OVERSEAS

Graham Visits Sweden

SWEDEN: MOLLE: July 2.—Billy Graham visited Sweden for two days in June and spoke in Stockholm to larger gatherings than ever came to religious meetings in Sweden. Baptists had the main responsibility for his visit, but he had a broad ecumenical backing. Dr. Brilioth, Lutheran archbishop, was there with the Pentecostalist leader, Lewi Pethrus.

Graham made headlines in the newspapers for several days, but reporters did not find anything remarkable in his preaching. After his departure they are now discussing what the reasons can be that Graham was able to gather such large crowds, while with similar preaching Swedish pastors are speaking to half-empty churches. If the religious life of Sweden will get any lasting influences from Graham's visit one cannot yet say.

SOME PEOPLE came forward after Graham's sermons to demonstrate their conversion. In his autobiography the well-known Pentecostalist author, Sven Lidman, gives remarkable evaluation of such sudden conversions. I have written of Lidman earlier in THE LUTHERAN, in connection with the first two parts of his autobiography. This spring the third volume was published, called *Madoms moda* (Labor of manhood, *Natur och Kultur*). The title refers to the extreme difficulties Lidman experienced in his 20's in becoming a man after what he calls a prolonged adolescence. His difficulties were in a large part sexual, and his autobiography is a confession of some sexual aberrations. He studied in Uppsala without achieving the results that were expected from him, and tried in vain to become an army officer. Instead, he took a different line and became an author.

About 1920 he experienced a Christian conversion and became a Pentecostalist. He meant to leave all his earlier life aside, forget it, blot it out. But now getting old (he is over 70), he finds that he has not fully escaped from his youth, and writes his confessions partly as a means of freeing himself of his early sins. He finds he is still a selfish man in search of vanity (and the reader sometimes finds this proved in his way of confessing sins).

So he illustrates the truth of the Lutheran belief that man always remains a sinner even when converted and justified, and the falsity of the Holiness ideas that man can get completely rid of his sinful self in this life.

EARLIER THIS SPRING I wrote in THE LUTHERAN of Dr. Tingsten, chief editor of the biggest Swedish newspaper, *Dagens Nyheter*. He had visited South Africa and received very positive impressions of Christian missions there, though an atheist himself. Now Tingsten has published a book about his South Africa visit, *Problemet Sydafrika* (The South Africa Problem, *Bonniers*). The book has already caused discussion in South Africa, through its very sharp criticism of the segregation policy. This book might be interesting reading to Americans, too, who have their segregation problems.

Tingsten has a clear liberal ideology and sympathizes with the liberal party of South Africa, especially with the famous author, Alan Paton. He finds that Christian missions are helping the progress of liberal ideas. He is very scornful against any idea implying that the negro population should be happier living apart from the white, disclosing this as nothing but a form of white oppression which can lead to nothing but disaster.

—STEN RODHE

FIRST MEETING. Synod President Frank P. Madsen discussed plan for new church

MICHIGAN

Color Line is Crossed In New Detroit Church

By CLYDE G. STEELE

DETROIT—A congregation which is interracial from the start was organized here June 27 with 103 charter members. Besides white members, the new Good Shepherd congregation has Negroes, Japanese, and Indians.

Last year the building of an expressway made necessary the demolishing of the 12-year-old church and parsonage of Augsburg congregation. A majority of the members decided to relocate the church in the suburbs. The minority resolved to continue work in the community. There were some who predicted failure in the project before it began. At least a preliminary vindication of the hopes of these Lutheran pioneers was evident in the number of persons banding themselves together by baptism, confirmation, and transfer of membership to form the new congregation. There were 63 adults and 40 children. On the organization day 10 children were baptized, eight Negroes and two white.

ONE OF THE CONDITIONS on which the United Lutheran Church Board of American Missions agreed to help the new congregation was that it should receive all persons who come to it, regardless of race or nationality. Elected to the first church council are two Negroes, Mrs. Mattie Gillespie and Mr. L. Brown Jackson. Another Negro, Mr. George Saunders, heads the music and worship committee. Others are teaching in the church school.

The pastor of the congregation is the Rev. Richard I. Knudsen who, until his call to Detroit, was professor of church history in the School of Religion, Howard University. He says regarding the new mission, "We believe that we are pioneering the pattern of the future church. Our aim is a really

CHURCH COUNCIL. Leaders were chosen

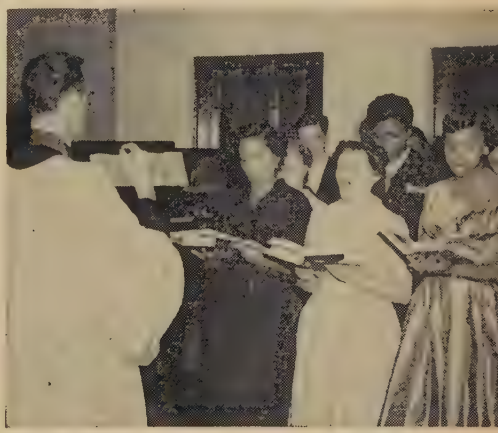
PASTOR KNUDSEN, Negro, Indian women

open church with arms outspread to embrace every poor and unselfrighteous sinner who needs it, regardless of hue of skin. Pioneering costs, but we are willing to pay the price . . . Judgment day will bring the really important segregation."

Questioned on the subject of the interracial group he continued, "We don't preach race at Good Shepherd, nor do we feel especially virtuous about being inclusive. Since the Supreme Court decision, segregated churches are a social and religious anachronism. The dogma of racial superiority or inferiority dare never replace the dogma of brotherhood in Christ. Though the

SUNDAY SCHOOL PUPILS. Color line goes

SOLOIST. Celeste Cole shared in singing



CHOIR. Voices blend in true harmony

REFRESHMENTS. After evening service came fellowship hour for new congregation

MICHIGAN . . .

realization of such a brotherhood will take time, someone has to start somewhere. So we're venturing on faith."

THE CONGREGATION is between 20 and 25 per cent colored. Included in this group is an Indian princess—daughter of an American Indian chief who is married to a Negro lawyer, both of whom sing in the choir. With the various races in social contact the subject of intermarriage loomed immediately. Two mixed marriages already exist in the congregation.

The statement of principle by Pastor Knudsen is: "The old question of marriage between races is no problem for us. When people are old enough to marry, then the rest of us are relieved of the responsibility of deciding their future for them. 'But what of the children?' Let's face it; they become colored. Is this tragedy or crime? If so, it is such only in the size six heads which think so. God is greater than all our prejudices. He used an African to help carry the Saviour's cross and the Evangelist Philip to found the church of Ethiopia. Our Lord himself was not a white man in the European-American sense."

INTERVIEWS with white families produced replies something like this: A year ago we would not have dreamed of associating with Negro families. We would have rejected the idea of having them in our home for a Guild or Missionary meeting and eating with them, but today that is all different. We find them wonderful friends. We work together with them in church and our children go to Sunday school and to play with their children.

One hundred and twenty-two attended the service of organization, conducted by Dr. Frank P. Madsen, president of Michigan Synod. In the evening, Dr. Madsen installed the church council and officers of the congregation. The infant congregation worships in a union hall which is air-conditioned and furnished free of rent. A lot has been purchased in the community and the group plans to build a church in the not-too-distant future.

OHIO

Churches are Constructing Modern School Buildings

By E. RUDOLPH WALBORN

COLUMBUS—First-rate religious education buildings, with well-planned well-equipped classrooms and assembly halls, are being completed this year by an unusually large number of Ohio congregations. Newest is the parish school building completed this month by First Hungarian Church of Cleveland at a cost of $100,000.

Among the best of the new buildings is one dedicated in April by First Church, Miamisburg. The three-story 10,000-square-foot brick and glass structure has classroom space for 350 pupils. There is a projection room for movies. The building includes an elevator to carry passengers to the second-floor church auditorium adjoining the educational building. The Rev. Joseph W. Frease, formerly executive secretary of the Luther League of America, is pastor.

WESTWOOD CHURCH, Dayton (Carl Coad and Arthur H. Fabian, pastors), recently completed a building fund campaign which brought pledges of $140,000. In previous fund-raising efforts the congregation had accumulated $80,000. With a half-city block of property owned for some years, the congregation will soon be able to begin construction of a new church.

Olivet Church, Sylvania (James L. Keyser, pastor), celebrated its fortieth anniversary in May. On April 26, 1914, Pastor Alvin E. Bell rode out to West Toledo on his bicycle to start services for a new mission.

In its first year, Olivet numbered 25 members. There are now 550 adults and 300 child members, and a weekly church attendance over 400. Two Sunday school sessions average 290 in attendance.

First English, Crestline, Simon A. Metzger, pastor, celebrated its centennial June 13-20. Two former pastors, Albert C. Kanzinger and Edward P. Scharf, participated in a service honoring sons of the congregation in the ministry. These include Dr.

TEN THOUSAND SQUARE FEET OF STEEL AND GLASS
At Miamisburg, Ohio

Charles W. Cassell and James Metzger, a 1954 Hamma Divinity School graduate, called to First Church, Xenia. Synod President George W. Miley spoke at a congregational dinner June 18.

A bus load of members of St. John's, Zanesville, crossed 110 miles of central Ohio on May 12 to visit church institutions there. A morning at Oesterlen Home, where Pastor Herbert W. Veler is vice-president of the board of trustees, was climaxed with luncheon in the Home dining room. The afternoon was spent touring the Wittenberg College and Hamma School campus.

Three Hamma middlers are receiving parish experience this summer. Charles O. Lieser is assisting at St. Paul's, Mansfield; Andrew Grasko at First, Lorain . . . Kenneth Sauer is supplying at St. John's (Gebhart) Church, Miamisburg . . . . At First Church, Miamisburg, David McCleary, a middler at Chicago Seminary, has begun a fifteen months' assignment. He succeeds Frank Moyer who will serve at First Church, Cincinnati, before returning to school at Maywood in September.

Ohio Lutherans will be enjoying summer synodical activities in July. Eight hundred were expected July 4-11 at the Lakeside-on-Lake Erie Lutheran summer school; July 18-23, 400 are expected at Chautauqua Lutheran Assembly, near Miamisburg.

"Don't be sure you won't be heard!"—that's the statement of Brotherhood members of Holy Trinity Church, Mansfield, to Pastor Wray C. Smith after their June meeting. The pastor prefaced a discussion of the evening topic by saying, "I have two propositions, one might sound a little heretical—"

Just at that moment a brilliant flash of lightning struck wires in front of the church. A loud crack was heard, and then the rumble of thunder and a downpour. The men made a rush for the door, saw a power line burning on the ground, not more than a foot from members' cars (and gas tanks).

The light company soon cared for the damaged wires. But Brotherhood members aren't sure they want to take chances on any more "heresy."

Property Acquired for New Allentown Area Mission

By HENRY W. SNYDER, JR.

ALLENTOWN—The newest mission in the Allentown Conference, in Palmer township, west of Easton, received a big boost recently when the ULCA Board of American Missions purchased a two-acre property at 3900 Freemansburg Road.

The property, bought for $20,000, includes a 14-room dwelling, and a large two-story combination garage and barn. Pastor and Mrs. Samuel Krouse are now living in the dwelling.

A 24-member congregation, St. Paul's Church, Stone Church (Pa.), was dissolved recently by the Allentown Conference, at the request of the congregation and on recommendation of the conference congregational interests committee. The church was less than a mile distant from the nearby Christ Church, of the Mt. Bethel parish.

Two European Lutheran pastors were guests recently in Allentown. Norwegian Bishop Eivind Berggrav spoke at a dinner meeting of Allentown pastors June 23, and made a television recording in St. John's Church the same day, which was used July 4 over CBS "Church of the Air." The first week of June, the Rev. Kurt Klein, pastor of St. Lorenz Church, Nuremberg, Germany, was a guest at St. Peter's Church, Ridge Ave., where he spoke at services and organizational meetings.

CHRIST CHURCH, Freemansburg, recently conducted a successful $8,000 drive for organ repairs and to underwrite the congregation's share of the Ministerium's $1,500,000 appeal for Muhlenberg College . . . St. Peter's Church, Hanover Ave., Allentown, has broken ground for its new $115,000 church school enlargement. St. Paul's Church, Allentown, has laid the cornerstone for its new church school addition. Fork Church has broken ground for a $50,000 Sunday school addition.

Four new pastors have been elected in churches in the Allentown Conference. The Rev. Roland F. Mease was installed June 2 as pastor of Friedens Church, Freidensville. He is the first full-time pastor this church has had since 1793. The Rev. Herbert H. Gernert, Jr., was recently elected pastor of St. Paul's Church, Raubsville, a congregation he has been serving as supply pastor for several months. The Rev. Robert C. Schiebel of Arendtsville, Pa., accepted a call to the Fogelsville parish and began his ministry there June 6. The Rev. Carl A. Borger, formerly of Lansford, Pa., assumed the pastorate of Zion-Lehigh Church, Alburtis, June 1.

Arthur A. Cassell, Allentown, was re-

DEDICATION DAY AT ST. JOHN'S CHURCH, HONESDALE

Pastor Albert Klepfer and Ministerium President Charles Cooper dedicated parish buildin

elected president of the Allentown Conference Brotherhood at a convention June 5 in Trinity Church, Bangor. Fewer than 100 laymen and pastors attended the convention. Speakers included Pastors William Wahl and Peter Dexnis of Philadelphia, John Taylor of Bethlehem, and laymen Wilbur Zieger and Earle Bader.

Former Pastor Ralph L. Kerstetter, Roxborough, Pa., described the church as "the first line of defense" at the 120th anniversary celebration of St. John's Church, Bath. Mr. Kerstetter was pastor of St. John's 1929 to 1942.

Protestant churches in Nazareth have been granted permission by the Nazareth school board to have an hour of released time each week for religious education, starting in September. Classes will be held in various churches.

Lutheran World Action has been one of the top projects for two years at the annual vacation church school in St. Mark's Church, Allentown. This year the church dedicated a new RSV lectern Bible, a gift from the children in the school. The children are also giving to the Muhlenberg College Appeal.

MUHLENBERG COLLEGE has received $20,000 from the Lehigh Portland Cement Company, the income to provide a scholarship at the college. Recently a reproduction of Martin Luther's original German Mass was conducted at a Sunday afternoon service in the college chapel, with Dr. Hagen Staack, Dr. Russell Stine, and Prof. Ralph Wood participating in the service.

Dr. F. E. Reinartz, ULCA secretary, spoke to a gathering of more than 1,000 on "The Mission of Transmission" at the anniversary observance of the Good Shepherd Home, June 24, in Allentown.

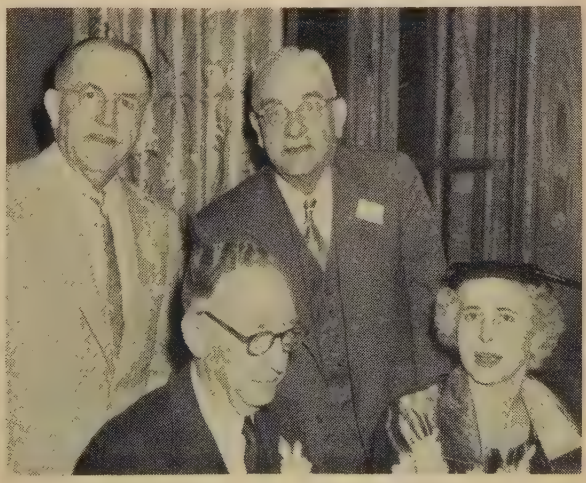
An altar cross and other religious appointments for the new chapel of the Allentown Hospital were consecrated recently under the auspices of the Allentown Protestant Ministers' League.

Miss Leonore Kuntz was re-elected president of the Allentown Conference Luther League at its recent convention in Holy Trinity Church, Northampton. Other officers are Arthur Spengler, Eileen Seyfried, and Willard Berger, Bethlehem; Audrey Moser and Nancy Rehrig, Northampton; Carol Schaeffer, Allentown; and Doris Greb, Easton.

Women Hear of World Missions at "Safari"

By ARTHUR W. LAWVER

WILLIAMSPORT—A World Mission "Safari" was conducted June 5 on the campus of Susquehanna University for the women of the Susquehanna Conference Missionary



Dr. and Mrs. Oscar F. Blackwelder were guests of honor at Roanoke College Alumni Association dinner in Washington, D. C. E. H. Tiffany and Roanoke's former president, Dr. Charles J. Smith, joined in praising Dr. Blackwelder's long pastorate at Reformation Church in Washington and his outstanding service to the whole church and to the nation

GIFT from Gettysburg Seminary's Women's Auxiliary was presented recently to Seminary President Harry F. Baughman to help pay for new residence building for women in training for full-time church work. The check (for $5,000) was presented by Fred Konemann, the auxiliary's treasurer, and Mrs. Gould Wickey, president. Another check of the same amount will be coming soon, the Auxiliary women predict

PENNSYLVANIA . . . Williamsport

Society, with more than 400 present. Dr. Nona Diehl, executive secretary of the Women's Missionary Society of the United Lutheran Church, and recently returned from travel in Liberia, brought first-hand reports from the nearly 100-year-old mission there. A trek to the grave of David A. Day, later on in the afternoon, reminded the visitors of this pioneer missionary, a Susquehanna graduate, whose devotion 75 years ago to the people of a malaria-laden area of Africa brought about the established Liberian Lutheran church of today.

Miss Kei Sasaki, graduate of Susquehanna University, who recently secured her master's degree at Columbia University and returns to Japan this month, warmed the hearts of her hearers with her farewell message. She expressed appreciation to individuals and groups for the abundant gifts, material and spiritual, which she carries with her as she returns to teach at the Lutheran Boys' School in Kumamoto.

Miss Hazel Naugle, of Lewisburg, brought the meeting to a challenging close as she sketched India's political status today and the Christian mission in its midst. Miss Naugle leaves for India this month for her fourth term of service.

Welcomes and farewells were extended to these world Christian ambassadors in formal and fellowship sessions. Mrs. Harold Fry, president of the Conference Women's Missionary Society, presided.

During the course of the meeting it was noted that in the Conference there are 8[illegible] missionary societies with a membership of 2,101. More than 18,000 women over 1[illegible] years of age, not belonging to the WMS[illegible] present a challenge at this time when "Evangelism" is receiving emphasis throughout the church.

A SERVICE OF REDEDICATION was held recently at St. Luke's Church, Williamsport, Dr. Harry Miller, Pastor. Additional classroom space, rooms for the scouting program, a new oil heating and lighting system and complete carpeting of the sanctuary were provided at St. Luke's. Dr. Dwight F. Putman preached the sermon.

St. Paul's Church, Selinsgrove RD, the Rev. Eugene O. Steigerwalt, pastor, has made two forward strides: for the first time in its history it is holding weekly worship services, and its worship is enriched by the use of a newly installed electric organ.

The Rev. Eugene R. McVicker, called to be assistant pastor of First Church, Altoona, was ordained to the ministry in his home congregation, First Church, Watsontown, on June 20, by Synod President D. F. Putman, assisted by Pastor Harold Ahalt and Conference President Arthur W. Lawver, who preached the ordination sermon. Pastor McVicker, a graduate of Gettysburg

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Seminary, will also do work among the deaf and dumb in the Altoona area.

A news-letter from Missionary Louis L'Heureux, dated May 31, from Nagoya, Japan, states: "Speaking of a changing world, it used to be that the missionary seldom saw any of his own nationality, except for fellow missionaries. Not only are there a lot of American servicemen and their families now in the foreign fields, but every once in a while a serviceman who is a member of one of the congregations which support us drops in on us. Yesterday Robert Pettit and a fellow-marine stopped in . . . . Bob is from Holy Trinity Church, Berwick, Pa. A little while back Dick Sparks dropped in. Dick is from St. Peter's, Philadelphia."

SOUTH CAROLINA

Two Areas Surveyed For Mission Churches

By WYNNE C. BOLIEK

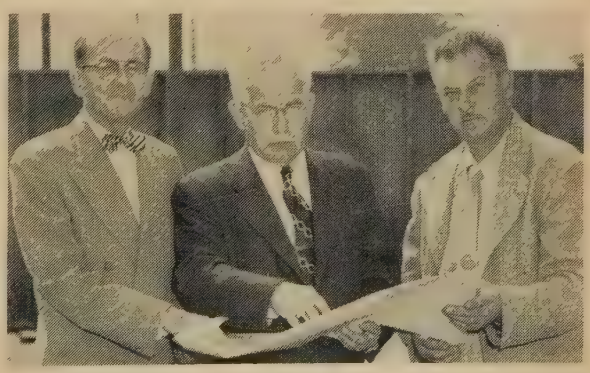
COLUMBIA—Surveys were made in two areas in South Carolina recently to determine the possibilities of organizing congregations. These were made at the request of the synodical Board of Home Missions. Students under the direction of the Board of American Missions made the surveys in Conway and the north section of Greenville. Data on the surveys has not been completed for full study.

THE LOWMAN HOME for the Aged, White Rock, on June 27 was the scene of a service of dedication of new pews recently installed in the chapel. The pews were presented by Mr. and Mrs. Waldo Huffman, of Newberry. A dossal and carpet in the chapel were gifts of the management and staff. The message was delivered by Dr. Karl W. Kinard, and the Rev. Leroy E. Blackwelder, superintendent of the home, conducted the service.

St. David's Church, near West Columbia, has purchased five acres additional land for enlargement of its cemetery. The Rev. John W. Wessinger, pastor, also reports the erection of a highway marker bulletin board . . . Good Shepherd Church, a mission congregation in Columbia, has plans for erection of a new church. This growing mission has rented a parsonage to provide additional room for educational work. Erection of the new structure will start in the fall. The Rev. Harold F. Park is pastor.

St. John's Church, Clinton, the Rev. Marion Rhoden, pastor, reached almost 200 per cent on its Lutheran World Action quota. The congregation made a motor trip to Lutheridge Assembly Ground on June 20 for an outing.

THE SOCIAL MISSIONS BOARD of synod met in May and elected the following officers: Miss Winnie Butt, Charleston, president; the Rev. John W. Mangum, Columbia, vice-president; Sister Miriam Shirey, Columbia, secretary; Deems Haltiwanger, Columbia, treasurer. The board plans to stress two recommendations which were adopted at the meeting of the synod: 1.) That this be a year for stressing personal rededication of all church members; 2.) That a year-round



NEW HEADQUARTERS for the Samaritan Society of Southern California was nearing completion this month in Los Angeles. Treasurer of the group, E. B. Eckdalh (left), Dr. Frederick A. Smith, vice president, and H. G. Vogel, the society's general manager, supervised construction. The society gathers used clothing, furnishings, utensils, tools, and other equipment, restoring them for use by families of limited resources.

SOUTH CAROLINA . . .

program of evangelism be stressed throughout the synod, giving special emphasis to personal service.

St. James' Church, Sumter, the Rev. J. E. Roof, pastor, recently purchased property for the erection of a parish education building. The congregation raised $7,000 of the needed $8,000 within three weeks.

A Father-Son Banquet with an attendance of 100 was sponsored by Wittenberg Church, Leesville, Dr. H. Brent Schaeffer, pastor. Guest speaker was H. Odelle Harman, superintendent of public schools at Lexington and president of the board of Newberry College . . . A full scouting program will start at Holy Trinity Church, North Augusta, when cub scouting begins. The Rev. William B. Schaeffer is pastor of the mission congregation.

Dr. J. A. Keisler, Jr., pastor of St. Andrew's Church, Charleston, conducted devotional services over a local TV station on July 5 and 9. Morning services at St. Andrew's are broadcast over a local radio station during July.

The Rev. John Satterwhite was installed as pastor of St. John's Church, Beaufort, May 30 . . . Dr. A. Kenneth Hewitt was installed as pastor of Reformation Church, Columbia, May 30 . . . The Rev. Earl Loadholdt resigned as pastor of St. John's Church, Johnston, to accept a call to Faith Church, Batesburg.

The Rev. Karl M. Park resigned as pastor of the Ridge Parish, Leesville, has accepted a call to Reformation Church, Lancaster . . . Everette Lineberger has accepted a call to Grace Church, Rock Hall. Mr. Lineberger is a recent graduate of the seminary.

Henry Endress, executive director of the LLM, and stewardship secretary of the ULCA, spoke at a rally at Trinity Church, Greenville, recently. Pastors and laymen from the Piedmont Conference were in attendance. At a supper meeting before the rally, Mr. Endress spoke to a group of laymen on the LLM work.

The Rev. J. Shelton Moose, synodical worker, was the speaker at ground-breaking services for a parish building for St. Matthew's Church, near Lexington. Dr. J. E. Moose of Leesville is acting pastor of this congregation.

The Rev. Garth Lee was installed as pastor of Holy Trinity Church, Little Mountain, on May 16. The service was in charge of the president of synod, Dr. Karl W. Kinard.

On April 25 a service was held for the dedication of a new organ at Mt. Calvary Church, Johnston, the Rev. Walter A. Sigmon pastor. The message was by synodical worker, the Rev. J. Shelton Moose.

MOSES AND JEFFERSON

There's been so much discussion of the "Fifth Amendment" lately that most Americans have become accustomed to the phrase. But sometimes it can lead to confusion.

According to a New York Times report of the recent trial of the Puerto Rican terrorists who shot up the U.S. Senate, the ultimate in slips was made during U.S. Attorney Rover's summary. Scorning the statement of Mrs. Olita Lebron, one of the defendants, that she was just a patriot who "loved God and everybody," the attorney shouted "She should know the Fifth Amendment! That's the one that says 'Thou shalt not kill'!"

VIRGINIA

Refugee Committee Aids Resettlement Program

By MARSHALL MAUNEY

Roanoke—A Virginia Lutheran refugee committee, organized June 11 at St. Mark's Church, Roanoke, is looking for sponsors who are willing to assure homes and jobs for immigrants. The committee is handling information about refugee families seeking entrance to the U.S., and is a part of the Lutheran resettlement program operating in 32 states. Sponsors for immigrants are required by law to give a five-year guarantee that the refugees will not become dependent on public assistance.

MABEL ELSIE LOCKER had been among the best known women of the United Lutheran Church for a quarter-century. As a staff editor of the ULCA Board of Parish Education, her name is familiar to church school teachers and pupils as the author of dozens of books, hundreds of magazine articles, and thousands of lessons in the Augsburg series and in the Christian Growth series. Last month the Board of Parish Education celebrated her 25th anniversary of service. At the June board-meeting dinner in her honor, Dr. S. White Rhyne (left), the board's executive secretary, and Dr. John W. Rilling, board president, expressed the church's appreciation for work well done, and presented gifts among which was included a Christmas tree becomingly trimmed with silver dollars

Dr. Cordelia Cox, director of the National Lutheran Council's resettlement program, spoke at the organization meeting. The Rev. Rudolf Ludwig of St. Matthew's Church, Conarock, was elected chairman of the committee. Other members are Pastors Frank G. Koehler (Missouri Synod), Hopewell; John M. Grissinger, Shepherdstown, W. Va.; James K. Cobb, Timberville; Richard A. Miller, Waynesboro; William E. Kinser, Martinsville; and C. G. H. Menger-ng (ALC), Arlington.

"USE YOUR EDUCATION not selfishly but for the service of others," was the challenge given 40 Roanoke College graduates June 6 by Dr. Cloide E. Brehm, president of the University of Tennessee. A member of St. John's Church, Knoxville, Tenn., Dr. Brehm was awarded an honorary Doctor of Humane Letters degree by Dr. H. Sherman Oberly, president of the college. In his address, Dr. Brehm said, "Never before in the history of the nation has there been greater opportunity for success than in this generation . . . Divine faith is the driving force behind success and happiness."

The Rev. Thomas W. Fryer who delivered the baccalaureate sermon was awarded a Doctor of Divinity degree. He is the pastor of Moffett Memorial Baptist Church, Danville, Va.

FOUR MEN WERE ORDAINED by the Virginia

VIRGINIA . . .

Synod May 30 in Holy Trinity Church, Wytheville — Joseph Shumate, called to Union Church, Salisbury, N. C.; Karl Dunn, called to the Richfield, N. C., parish; Crockett Huddle, called as a mission developer in Norfolk; and Leland Caulder, called to the Washington County (Va.) parish. All are graduates of Southern Seminary and are from Marion Conference.

Dr. J. Luther Mauney, synod president, officiated, and Dr. Rudolph Schulz, pastor of Ebenezer Church, Marion, delivered the sermon. Participating in the service were Pastors Charles G. Tusing, Alfred R. Shumate, A. F. Tobler, Juhan Suurkivi, and Rudolf Ludwig. Dr. R. Homer Anderson, synod superintendent, presented the candidates for ordination.

The synodical Luther League held a convention at Tusculum College, Greeneville, Tenn., June 22-24. Speakers were Dr. John R. Brokhoff, Atlanta, Ga.; the Rev. James R. Crumley, Oak Ridge, Tenn.; and the Rev. James K. Cadwallader, Chattanooga, Tenn. President Malcolm L. Minnick, Jr., and Treasurer Roscoe Alexander were re-elected. Other officers are: Robert Booher, vice president; Adrienne Anderson, secretary; and Mary Ann Wertz, statistician. It was reported that three-fourths of the synodical apportionment of the Luther League of America project has been received.

AMONG THE CONGREGATIONS—Holy Trinity Church, Lynchburg, held its first service in a $260,000 building on July 11 . . . Epiphany Church, Richmond, dedicated a $16,000 parsonage on May 23. The Rev. Robert R. Sala is pastor . . . The Rev. Edwin N. Troutman, graduate of Southern Seminary, has assumed duties as pastor of Immanuel Church, Roanoke . . . The Rev. William R. Snyder, graduate of Gettysburg Seminary, has been called to St. Paul's and St. Luke's churches, Shenandoah.

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WEST VIRGINIA

Teachers Study Emphasis on Moral and Spiritual Values

By HAROLD L. HANN

WHEELING—An experimental workshop to study moral and spiritual values in public-school education was attempted during the first term of West Virginia University's summer session. At the suggestion of Dr. W. Roy Hashinger, Lutheran student pastor at Morgantown, and under the direction of a member of the ULCA Board of Education, Dr. Clarence K. Schultz (who is on the faculty of the university's college of education), a three-week course for teachers, school administrators, community leaders, and parents was scheduled.

Major purposes were "to broaden the understanding of the responsibilities of the public schools for the development of moral and spiritual values, to develop leadership in the teaching profession for local programs, and techniques for the integration of moral and spiritual values in the program of the school." Dr. Schultz was pleased with the experiment.

CAMP LUTHER closed a successful ninth season on June 26. Under the direction of Pastor Donald D. Anderson, Keyser, and a staff of 24 counsellors, 167 boys and girls

were enrolled for a two-week period. The following were chosen outstanding campers in the respective age groups: Junior girl—Diana Morgan, Fairmont; Junior boy—Robert Rackley, Morgantown; Intermediate girl—Mary Bachtel, Red House; Intermediate boy—Bill Oshel, Huntington. The Oakland, Md. parish supplied both of the outstanding Senior campers—girl, Carolyn Dusic; boy, Douglas Smith.

The 25th anniversary of Dr. and Mrs. W. Roy Hashinger's service to St. Paul's Church and the community of Morgantown was celebrated in late May with an open house fellowship in the social rooms of the church. The Hashingers received generous gifts. In the point of service in the West Virginia Synod, Dr. Hashinger is dean of Lutheran pastors. During his quarter-of-century pastorate in Morgantown, six sons of the congregation have entered the ministry. Dr. Hashinger is serving currently as chairman of a synodical committee charged with the responsibility of raising $50,000 for a Lutheran student center at West Virginia University.

THE REV. CHARLES W. STRAUSSER, a recent graduate of Hamma Divinity School, arrived in Elkins to become the pastor of Holy Trinity congregation on July 1. The Rev. Robert L. Meister of Tipp City, Ohio, has accepted a call to become pastor of Trinity congregation in Charleston. Gettysburg seminarian Charles W. Carlson is supplying St. Mark's, Oakland, Md. for the summer while seminarian Sedoris N. McCartney is at St. Clara and college student Russell Seabright is at Newburg.

WISCONSIN

Information On Refugees Sent To All Congregations

By CHARLES A. PULS

MADISON—Wisconsin Lutherans are swinging into action on the refugee program. Information on prospective immigrant families in West Germany is now available to all pastors of the Lutheran Church—Missouri Synod and National Lutheran Council. A circular letter with thumb-nail sketches of Lutheran families desiring a new homeland has been sent to more than 900 pastors. The work of matching requests for special workers with available families will be handled by the Lutheran Welfare Society of Wisconsin. Speak-

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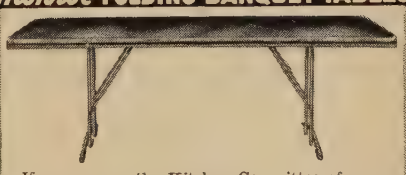

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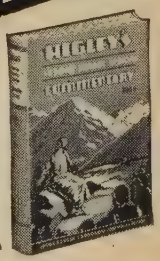

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WISCONSIN . . .

ers will be sent to all conference meeting this fall to encourage congregations "adopt a family."

FIFTY PER CENT of Northwest Synod pastors received salary increases for 195 Average salary is $3,875. Twenty-eig per cent of the pastors receive $3,000 less; 35 per cent receive between $3,000 a $4,000; 34 per cent receive between $4,1 to $6,000, and five per cent receive ov $6,000.

Only 17 parishes in the synod are witho parsonages. In these, rent allowance is pr vided the pastors. Utilities are provided pastors in addition to salaries by 52 p cent of the parishes. Car allowances, ave aging $355 annually, are provided in all b 27 congregations. Sixteen parishes are n participants in a pension plan.

Luther League advisor, the Rev. David Gerberding, Milwaukee, has given a n twist to the familiar "needle's eye" hype bole. Writing to Wisconsin pastors behalf of the Luther League workshop be held at Pine Lake Camp Aug. 8-14, said, "Constantly I am getting 'the need about our state Luther League progra The 'needle' is going to be in the oth hand if I hear any moaning about Luth League work after this opportunity. Th workshop is certainly not a cure-all, but is a step in the right direction." Pastors a responding by appointing the allotted t representatives per parish.

LOYALTY SUNDAY, as a means of increa ing attendance and stewardship giving, off to a good start as 100 pastors have o dered supplies from the stewardship offic Pastors using the Loyalty Sunday plan la year reported 50 per cent increases in bene olence and hikes in current giving. A lett has also been circulated by the stewardshi committee. The subject: How to develo a practical lay-evangelism program in eve congregation.

AND SO FORTH: The Rev. Dwight H Shelhart, seeking to organize a congregati in South La Crosse, has contacted abo 2,500 persons of whom 538 are unchurche

. . Wisconsin Conference President Amos G. Streich has set the dates for the fall meeting—Sept. 20-21 . . . The Rev. R. W. Groth, Trinity Church, West Bend, was honored at a public reception commemorating the 25th anniversary of his ordination.

DECEASED

Rev. B. L. Stroup

The Rev. Brady Lee Stroup, 77, of Logansport, Indiana, died July 1 in St. Joseph's hospital after suffering a stroke on June 24. Born in Gaston County, N. C., in 1876, he graduated from Lenoir Rhyne College and Chicago Seminary.

Parishes served by Pastor Stroup were in Leesville, S. C.; Newton, N. C.; Colburn, Ind.; Covington, Ohio; Walton, Ind.; Camden, Ind. and Logansport, Ind. Although he retired in 1948, he continued to preach.

Surviving are his wife, Mrs. Blanche Stroup (nee Yoder); three sons, Richard, Leon, and Rev. Paul Stroup of Corydon, Ind., three daughters, and a brother.

Funeral service was conducted on July 5 at St. Luke's Church, Logansport, with the Rev. Walter C. Davis, Jr., and Dr. F. M. Hanes, president of the Indiana Synod, officiating. Burial was in Mount Hope cemetery.

Rev. George W. Styer

The Rev. George W. Styer, 87, retired pastor of the Illinois Synod, died June 27 after an illness of three weeks. He had been making his home in Assumption, Ill., since 1938. He was a member of First Church, Decatur.

He was born at Churchtown, Pa., in 1867. He was graduated from Susquehanna University and Hamma Divinity School and ordained in 1894. He served congregations in Pennsylvania, New Jersey, Ohio, Kansas, and Illinois, entering the Illinois Synod in 1924 as pastor of the church at Manlius. In 1935 he retired after serving the Nokomis Church for six years.

He was married to Florence Freeman in 1895. Besides his wife he leaves one son, Elwood, of Canton, Ohio; two daughters, Miss Mary Styer, Assumption, and Mrs. Ruth Collenberger, Stonington; one brother, Charles of Elverson, Pa.

The funeral was on June 29, at St. Mark's Church, Nokomis, with Rev. John S. Rhine, of St. Mark's and Rev. H. C. Peterson, of Luther Memorial Church, Springfield, officiating. Interment was at Nokomis.

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IN CONCLUSION . . . . . .

THE STORY ABOUT the Detroit church (*see page 36*) that begins its existence as an interracial congregation is something new in the United Lutheran Church, as far as I know. We have an increasing number of churches which are becoming interracial, but I haven't heard of any other which has blended the colors from the beginning.

This is a venture which could be attempted in downtown areas of many cities. Even though many of the members of a congregation wish to relocate their church in a suburb, some of the white members might stay and share their church life with a Negro group. A lot of our people these days are beginning to find joy in this sort of pioneering.

Some of our most distinguished congregations are experimenting with accepting a few Negro members. For instance, an Ohio Synod congregation—First Church in Columbus. This is what we might call an upper-class congregation, with a large and beautiful building and a current-expense budget exceeding $50,000 a year.

When a Negro asked to be admitted into membership, the pastor—Dr. Harold R. Albert—preached a remarkable sermon on the text: "And him that cometh to me I will in no wise cast out." There was a bit of rumpus at first, and a few members huffed off to some other church. But the great majority were convinced that the color line should vanish among Christians.

HERE IS SOMETHING fresh and healthful, which appeals especially to young people. In such a college as Lenoir Rhyne in North Carolina, for instance, the students are in favor of admitting Negroes in their classrooms. Some of their parents are opposed, but not as they once were. I predict that Lenoir Rhyne will be the first ULC college south of the Mason-Dixon line to accept Negroes.

I spent a few days on the Wagner College campus, Staten Island, this year, and found Negro students were fully accepted in every way, to the extent of living in the same dormitories as white students. The young people seem to think nothing of it. The time has come—at last. I asked a Negro student to state in a public meeting whether he had found any discrimination against him at Wagner, and he said positively that he had not.

In some states there will be a rugged delaying action against the U.S. Supreme Court decision about segregation in public schools, but 95 per cent of the white people know that segregation is doomed. It's only a question of when it goes.

IT'S NOW TOO LATE to begin organizing Lutheran churches for Negroes. That would have been a valiant effort in 1910. Now the time has come to go quietly and firmly forward in the normal Christian work of inviting into the membership of our churches any nonchurched people who live in the neighborhood.

A century from now, folks will think it was quaint and queer that we were so skittish about color. They won't find anything abnormal or distasteful about whites and Negroes mingling equally in all group life, just as Lutherans in our Caribbean Synod don't find anything unusual about this now.

But meanwhile we have a few difficulties to overcome. And we have the joy of being the people who must risk a little criticism and opposition in putting into practice a basic Christian idea.

—ELSON RUFF

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